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The Introduction deals exhaustively with the peculiarities of Chaucer's English Grammar, etc., forming a good help for the study of the 14th century literature, Sketches of the principal characters, the story of the <i>Canterbury Tales</i> and the prose version of the <i>Prologue</i> are given.	

The student who goes conscientiously through the little work should be well primed for the examination.—*Madras Times*.

The Principal of a 1st Grade Mission College writes:—"These works strike me as admirably suited for the assistance of students and worthy of cordial recommendation. I shall be glad to recommend them to B. A. students."

A Professor of English Literature in a 1st Grade College writes:—"They are all edited in a scholarly manner, and I am so pleased with them that I have recommended them to our students. The notes are trustworthy and full, and the general get-up of the books is very handsome. I hope your enterprise will meet with the reward it so fully deserves."

CALCUTTA SCHOOL BOOK SOCIETY,

WELLINGTON SQUARE,

or to V. KALYANARAM IYER, MADRAS

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FORTHCOMING EVENTS.

1895.

SATURDAY, JANUARY 12TH	Meeting of Syndicate.
MONDAY, JANUARY 14TH	Last Day of Application for F. A. and B. A. Examinations.
SATURDAY, JANUARY 19TH	...	...	...	...	Meeting of the Senate.
SATURDAY, JANUARY 26TH	...	...	...	...	Convocation.
TUESDAY, MARCH 12TH	...	...	...	...	L. M. S. Examinations begin

NOTES AND NEWS.

With this number the *Calcutta University Magazine* enters upon the second year of its existence. Looking back on the past we see much upon which we may fairly congratulate ourselves and also some things to regret. In the coming year we shall spare no efforts to improve our position. We have to thank all our supporters very heartily for helping us by subscribing or contributing to the magazine, and we trust that we shall soon meet with still wider support. We especially need short reviews of books bearing on the studies of the students and short articles on topics connected with, or of interest to the members of the University; and, when we consider the wide extent and varied interests of the University of Calcutta, we see no reason why such contributions should not be forthcoming.

THE event of the last month was the Indian Medical Congress. So much has already been written upon this subject that it is quite unnecessary for us to dwell on it at great length; nor do we purpose to do so. We need only call the attention of our readers to what Dr. Harvey said, and said so well, about necessity of maintaining and raising our standards of medical knowledge, and also about the badness of the present arrangements and appliances of the Medical College. We trust that the Government will endeavour to remedy these defects as quickly as possible. Over and above any special results which the Congress may have attained, we have no doubt that the

mere bringing together of so many men interested in medical science must have been in itself very beneficial.

As in former years so again in this year His Excellency the Chancellor has allowed the masters and holders of higher degrees in some Faculty and Bachelors of Arts, who graduated before the year 1867, to fill up three vacancies in the Senate by election. The same qualifications were required of the candidates, who were nine in number, namely, Babu Chandranarayan Sinha (M. A., 1865), proposed by Dr. Traylakianath Mitra; Babu Xrisinhachandra Mukhopadhyaya (M. A., 1867), by Dr. Mahendralal Sircar; Babu Jasadanandan Pramanik (M. A., 1871), by Sir R. C. Mitter; Babu Nilkantha Majumdar (M. A., 1876), by Babu Bepin Bihari Gupta; Babu Saradaranjan Ray (M. A., 1879), by Babu Rajininath Ray; Babu Bhupendranath Basu (M. A., 1880), by the Revd. Kalicharan Banerjee; Babu Lalbihari Mitra (M. A., 1882), by Babu L. M. Das; Babu Devaprasad Sarvadhikary (M. A., 1883), by Dr. Rasbihari Ghose; and Babu Rajendrachandra Sastri (M. A., 1883), by Babu Chandranath Basu. The election took place at the Senate House on Tuesday, the 1st January. Babus Deyo Prasad Sarvadhikari, Bhupendra Nath Bose, and Narsinhachandra Mukerjee have been elected.

THE Delegates of Local Examinations at Oxford have framed a number of regulations which are to be observed by candidates from Indian and Colonial Universities who

present themselves for examination at Oxford. We publish these regulations below for the information of any who may think of going to England to study there. They should be read in connection with the Statute on Colonial and Indian Universities, Tit. II, Sec. VII, which is given at page 218 of our Calendar.

1. The names of candidates who present themselves, under the provisions of this Statute, for any University Examination, must be sent to the Secretary to the Delegates of Local Examinations, Clarendon Building, Oxford, at least three weeks before the day fixed for the beginning of the examination. In the case of the September Examination in Responsions and the October Examination in Holy Scripture, the names must reach the Secretary *not later* than August 15. The Secretary will, on application, furnish each candidate with the proper form, which must be filled up and returned *immediately*, together with the prescribed University fee, and a fee of two shillings to the Delegacy.

2. Candidates for any University Examination under Regulation 1 must, at the time of sending in their names to the Secretary to the Delegates, transmit to him the following documents:—

(a) For Responsions—a Certificate from the Head or Tutor of a College or Hall, or from the Censor or one of the Tutors of the non-Collegiate Students stating that the candidate is a member of a Colonial or Indian University who *bonâ fide* intends to be matriculated.

(b) For any part of the first public examination or any preliminary examination in the second public examination—a Certificate from the Colonial or Indian University stating that the candidate has completed a course of two years at such University, and a Certificate from the Head or Tutor of a College or Hall, or from the Censor or one of the Tutors of the non-Collegiate Students that he *bonâ fide* intends to be matriculated, and that he has not yet matriculated.

3. The Delegates do not enter for examination the names of any candidates who are matriculated members of the University.

4. The dates of the beginning of Responsions, of the first public examination, and of the preliminary examinations, are published in the University Calendar. Candidates must inform themselves of these dates.

5. Every person wishing to avail himself of the privileges conferred by the Statute on 'Colonial and Indian Universities,' must call at the Office of the Local Examinations Delegacy within three days from the date of his matriculation, between the hours of 10 and 11 A.M., so that his name may be duly registered.

6. If a Certificate, granted under clause 5 (2) of the Statute, shall have been lost or destroyed, a duplicate may be obtained from the Secretary to the Delegates on payment of a fee of two shillings to the Delegacy.

The University fees payable by candidates on entering their names for the following examinations are:—

	£	s.	d.
For Responsions	2	2	0
For an additional subject at Responsions	0	10	6
For each part of the first public examination	1	1	0
For the preliminary examination in the School of Jurisprudence... ..	0	10	6
For any of the subjects in the preliminary examination in the School of Natural Science	0	10	6

We are glad to learn that the Director of Public Instruction has, during the last few months, distributed two separate sums of Rs. 31,000 each to certain districts in which the provision made for primary education was too low.

The distribution of the first sum was based chiefly on the percentage of pupils in all classes of schools to the population of school-age. In the distribution of the second sum the proportionate amount of the allotment made for each 1,000 of the population of school-age was taken as the basis of calculation. The districts to which additional grants were made were, with few exceptions, as might have been expected, the same in both lists. The distribution was therefore based principally on statistical grounds, without any minute knowledge of other facts and considerations which, had they been known, might have affected it. It is possible, however, that similar distributions may be made in future years; and in that view the inspectors of schools have been requested when going about their districts to take particular pains to inform themselves, by personal communication with the District Officer and the Deputy Inspector, of what the real needs of each district are with regard to an increased allotment for primary education, and to put themselves in a position to advise the Director on this important matter.

The effective demand for primary education varies very greatly in different districts; Variations in the educational demand. In some, new schools will be filled as soon as they are opened, while in others it is difficult to open new schools because of the indifference of the people to primary education in those parts where no schools exist. In some districts, again, a new school is an expensive matter, because the whole cost has practically to be paid from the allotment; in others, the promise or hope of a small subsidy will be a sufficient inducement for the opening of a school. The present amount of the allotment, again, though in many districts it has been increased, does not in general vary greatly from the estimated expenditure at the time when the schools were transferred to District Boards; and that expenditure was determined chiefly by the provision made for each district under the orders of Sir George Campbell in 1872. Since that time circumstances, and the demand for education, have often very greatly changed; and a district in which, twenty years ago, very little could be spent on primary schools, and to which therefore a comparatively small allotment was made, may now be one in which a stronger desire for education is manifested, while the District Board is quite unable to meet the increased demand from its own resources. In other cases, again, the finances of the District Board may be in so prosperous a condition as to make it well able to meet all increased expenditure from the District Fund, without additional help from Government. Or, lastly, the prosperity of the people, and the strength of their demand for education, may in some districts be such that they can bear without objection an increasing share of the cost of their schools, so that the existing allotment can be spread, without increase, over a continually-increasing school area.

In the lower primary scholarship course for boys two alternative text-books on sanitation, namely, *Swasthya Raksha Prabesika* and *Saral Sirir Palan*, have been prescribed. Questions for that examination should be set from both the books, so that candidates reading either book may be able to answer them.

COULD not something be done to save the valuable time which is at present occupied—needlessly in many cases—in forwarding to Inspectors of

Schools for opinion the educational budget estimates of District Boards received in the office of the Director of Public Instruction from the Magistrates of districts under the Local Self-Government Act? This question has of late been forcing itself upon the attention of the higher educational authorities, and it has been suggested that a saving of time could be effected by attention to the following considerations. Each Deputy Inspector is, or should be, well acquainted with the views of the Assistant Inspector and the Inspector as to the educational requirements of his district, and should make it his aim to carry out their views in drafting the educational estimates for the District Board. When the estimates have been drawn up for the consideration of the Board, the Deputy Inspector should notify to the Inspector their chief characteristics, showing in what respects they differ from the current estimates, and expressing his general opinion upon them. The Deputy Inspector should make a point of being present at the meeting at which the educational estimates are passed, since this is probably the most important business of the year. After they have been passed by the Board, the Deputy Inspector should again without any delay inform the Inspector whether any and what modifications have been introduced, sending at the same time a copy of the estimates as passed; and should express his final opinion as to the sufficiency or otherwise of the provision made for education, either generally or under particular heads, in reference to the orders of this department and of the Government. The Inspector should then at once, as each set of estimates is received from the Deputy Inspector, forward to this office his opinion on them. When therefore the estimates are finally received from the Magistrate, this office will be in full possession of the views of the local educational officers upon them, and will be in a position to deal with them without further reference.

This procedure will make it necessary, as it is in every way desirable, that the Inspector when visiting each district, should carefully examine with the Deputy Inspector the current estimates, and impress upon the latter his views as to the directions in which changes, if any, should be made, with the object of securing as full provision as possible for all educational requirements.

THE Postmaster-General of Bengal has recently written to the Director of Public Instruction urging the advisability of diffusing the rudiments of postal information among the people by means of the schools of the province.

"It has been," he says, "found that, owing to inefficient and improper addresses, thousands of articles find their way into the Dead Letter offices or are mis-sent, and it is hoped that if pupils have the rules explained to them, and are taught how to address letters, much will be done towards spreading useful postal knowledge among the rural population."

"I enclose herewith two copies of a summary of postal information and an abstract of the same in sheet form, which, in addition to giving the usual postage rates, illustrates in a clear manner the different modes of addressing articles, or transmission by post."

With a view to meet the wishes of the Postmaster General the Director has suggested that the "abstract" should be translated into Bengali, Hindi (Nagri and Kaithi) and Uriya, and that vernacular copies should be distributed to all primary and middle schools, the English copies being restricted to high English schools.

Inspecting officers have also been requested to instruct school-masters to explain to their pupils the proper mode of writing addresses as indicated in the sheet.

THE Director of Public Instruction has decided that a Lower Primary Scholarship, awarded by a District Board is tenable in a school in another district with the consent of the Board that originally awarded it. Bills for the stipend are in such cases to be drawn up by the Deputy Inspector of the district in which the scholarship is held, and presented for payment to the District Board which awarded it, through the Deputy Inspector of the latter district.

A NEW form has recently been prepared for use by the heads of colleges in recommending the transfer of government scholars. The form contains seven columns, for the name of the scholar, particulars of the scholarship, the institution from which it was gained, the college in which it is now held, the college to which it is to be transferred, the grounds for transfer, and the orders of the Director.

In future no application for the transfer of a Government scholar will be entertained unless submitted in this form, and forwarded by the Principal of the College from which the scholar desires to be transferred. He must state in column 6 whether all dues have been paid, and a transfer certificate granted. If the scholar, after winning the scholarship, does not join the college in which it is made tenable in the published list, a statement to that effect must be written in column 6 of the form, and the application may be forwarded by the Principal of the College which he desires to join. The statement will be subject to subsequent verification. If a scholar fails to join a college within a month from the date of its re-opening after the summer vacation, his scholarship is not to be drawn except with the sanction of this office, which will be withheld unless satisfactory reasons are shown for the delay. Leave on full stipend may be granted to a scholarship-holder up to 15 days in a year. Sick leave on half stipend may be granted to a scholarship-holder up to three

months, at the expiration of which should further leave be required, an application for it must be made to the Director. No leave with stipend will be granted for more than three months, nor any leave for more than six months. Government colleges can obtain copies of the form from the Superintendent of Stationery. Its serial number is 82.

* *

BAHÉ D. N. DHAR has been for some time engaged in preparing a series of wall maps for the use of schools. Five have already been published, *viz.*, Asia in English, Europe in English, Asia in Bengali, Asia in Hindi, and India in Hindi. In point of execution and cheapness combined, they are believed to be superior to all others now obtainable. The controlling authorities of Government schools have, therefore, been recommended to examine their supply of maps, and to replenish them, as required, from the list, of D. N. Dhar's geographical publications, all of which will, it is anticipated, be ready in the course of the year 1895. The maps are kept in stock by the Calcutta School Book Society.

ASTRONOMICAL OCCURRENCES.

January 3rd, Sun's perigee—January 4th, Moon's First Quarter—January 6th, Conjunction with Mars—January 8th, with Neptune—January 10th, with Jupiter—January 11th, Full Moon—January 12th, Moon's perigee—January 15th, Latest Sunrise—January 18th, Algol minim—Moon's Last Quarter—January 19th, Moon conjunction with Saturn and Uranus—January 21st, Algol minim—January 26th, New Moon—January 27th, Saturn Quadrant—Moon apogee, and conjunction with Mercury and Venus.

THE SUN.

Jan. Feb.	App. Sunrise.	App. Sunset.	Meridian passage.	Meridian Altitude.	App. Diam.
D.	H. M. S.	H. M. S.	H. M. S.	" "	" "
1	6 49 45	5 26 38	12 3 39	41 24	32 37
11	6 12 43	5 33 38	12 8 3	45 36	32 36
21	6 42 32	5 40 40	12 11 27	47 29	32 35
1	6 39 48	5 47 59	12 13 46	50 17	32 32

The figures in the first five columns have been computed for the mean latitude and longitude of Calcutta. The computation of the apparent rising and setting of the sun takes into account, beside the equation of time, also mean refraction, and the sun's apparent semi-diameter.

The forenoons, at first, go on shortening slowly up to the 15th, by 2m. 11s., the sun, on that day, putting in his first appearance on our horizon at 6h. 42m. 56s., after which the mornings begin slowly to lengthen by 3m. 10s. The evenings meanwhile continue steadily increasing by 21m. 11s., total lengthening of the day, from January 1st to 1st February, 22m. 8s.

On January 3rd, at 6 A.M., the earth passes through her *perihelion*, i.e., that point of her orbit that lies nearest to the sun, some three million miles nearer

than her aphelion point, which she will reach on 5th July. These dates advance by one day in about 60 years, owing to the direct motion of the line of apsides of the earth's orbit, combined with the retrograde motion of the line of equinoxes. At perihelion, the sun's apparent diameter, of course, attains a maximum, and then begins slowly to decrease as the sun's distance from us increases.

THE MOON.—January 14th, First Quarter, at 1-46 P.M.—January 11th, Full Moon, at 0-43 P.M.—January 18th, Last Quarter, at 4-49 A.M.—January 26th, New Moon, at 3-19 A.M.—Perigee on the 12th, at 6 A.M.—Apogee on the 27th, at 0 h. A.M. Strong tides on the 11th and 12th, owing to the close coincidence of Full Moon with her perigee distance.

Conjunction successively, on the 6th, with Mars, at 2 A.M.; on the 8th, with Neptune, at 2 A.M.; on the 10th, with Jupiter, at 2 A.M.; on the 19th, with Saturn, at 1 A.M., and Uranus, at 5 P.M.; on the 27th, with Mercury, at 4 A.M. and Venus, at 9 A.M.—None of them close conjunctions, the mutual distances ranging from 1° 20' (Mercury and Venus) to 6° 25' (Saturn) and 6° 32' (Neptune).

THE PLANETS.—Venus, Mars, Jupiter, and Neptune are evening stars. So will Mercury be from the 10th, when he passes through his superior conjunction with the sun, at 9 A.M. He is, therefore, as well as Venus, too near the sun to be practically observable, save towards the end of the month, on the last day of which they both set about one hour and a quarter after sunset. Saturn and Uranus are morning stars throughout the month. Saturn, however, on the last day, will begin rising just before midnight.

MARS, who, since his opposition in October last, has already doubled his distance from the earth, will nearly have trebled the same by the end of this month. His apparent diameter, already reduced from 23" 4 to 11" 6, will, by the 31st instant, have shrunk to 8" 8: which does not prevent his still exhibiting the appearance of a fine first magnitude star, brighter yet than Aldebaran, or the Bull's Eye, which he resembles by his ruddy tinge, and is now steadily nearing.

JUPITER is still in the fullness of his glory. The giant planet, in its present position in *Gemini* in the vicinity of Orion, almost seems to form part and parcel of that giant constellation and its giant nebula, together with the giant "fixed" star Sirius. His belts and other ever-changing markings, which variegate his splendid disc, as well as the eclipses, occultations and transits of his satellites, and their various configurations, will present the observer with an endless variety of most interesting phenomena. Prof. Barnard calculates that the white spot—one of many less remarkable ones—will be in conjunction with one of the dark spots about the middle of this month; but will only graze it in passing.

SATURN will be in quadrature on the 27th, when his position with regard to the earth and sun will be analogous to that of the moon at her last quarter.

ALGOL minima on the 18th, at 11-26 P.M., and on the 21st, at 8-15 P.M., as also on other occasions

when the phenomenon will be, less conveniently, or not at all, visible here.

ENCKE'S COMET is nearing its perihelion, which occurs on February 4th, but is hardly visible except in powerful telescopes.

THE UNIVERSITY SYLLABUS IN LOGIC AND PHILOSOPHY.

THE appointment of a syllabus in place of text-books in the subjects of Logic and Philosophy for the university examinations was doubtless hailed by many as a change which promised much for the improvement and development of those studies in this University. It promised a stimulus to the lecturer which a text-book, used as we have unfortunately learnt to use it, affords only in a very modified form, and it invited us to hope that the student, cut off from the unfailing resource of an unfailing memory, would learn to think more than he does, and would come into closer contact with the older and more matured minds of his teachers. Besides this it carried with it the promise of greater freedom both for teacher and pupil, of wider scope for the play of individual opinion, and also of an invitation to think out and form for one's self opinions and beliefs on matters which should stimulate thought and enquiry.

But when we turn our attention to the syllabus itself, and to the manner which it is to be worked, we must confess to a great feeling of disappointment.

As to the syllabus itself, after reading it carefully through, one begins to feel that there is something wrong with it, though it is difficult to say exactly what that something is. It is both too vague and too wide, the one perhaps because it is the other. For instance under the heading of Logic for the F.A. examination we find, "Logic, Formal and Material, Inductive and Deductive." What does this mean? Does it merely mean that these different expressions are to be defined? This would be all that might be necessary with reference to the second pair named, but the distinction between the formal logicians and their opponents is one which is matter of controversy, and of very tough controversy. Is the teacher expected to argue the matter out to his class? This may be what the syllabus contemplates—but then it should say so; and if it does it would be open to the objection that the subject is one which no beginner should be necessarily required to master. If, on the other hand, it does not, the matter needs more careful statement, if the distinction is worth keeping in at all apart from the controversy of which it is the subject.

We have dwelt on this particular item not because it is by any means the most conspicuous or the most characteristic instance of the fault to which we would direct attention, but merely because it comes at the beginning of the syllabus. The same remarks *mutatis mutandis* would apply, sometimes with greater force, to other items in the syllabus. Of such, we may instance the following:—

(a) From the Logic syllabus for the F.A. "Propositions, their Import;" "Inference, Inductive and De-

ductive." What is required under this heading beyond what was required by the understanding of the distinction between "Logic, Inductive and Deductive"? When you have stated what "Inductive Logic" is, you have also stated what "Inductive Inference" is. But here we are told to study Inductive Inference in addition apparently to merely knowing what it is as distinguished from Deduction.

(b) From the Psychology syllabus, "Experience and Reason, Self, External World, Time, Space, Substance, Cause, Power," "Pleasure and Pain." The first list involves an amount of Metaphysics of which very few pass men are capable, and if a clear and comprehensive treatment is not asked for, the inclusion of such subjects in the syllabus can only tend to foster that very characteristic of shallowness which it aims at removing. Moreover, if a particular treatment of these subjects is not demanded, quite enough of them will have been included under the headings of "Mind, Consciousness, Self-consciousness"; "Object of Perception;" "Primary and Secondary Qualities of Body," &c., and their restatement is thus quite superfluous. In short, either very much is wanted or very little: which is it? If the latter, the list given is entirely superfluous; if the former, we should be notified distinctly of so great a change in the standard of examination.

(c) From the syllabus in Ethics, "Springs of Action and their Mutual Relation;" "Duties and Virtues;" "Sanctions of Morality." Indeed, the whole of this portion of the syllabus is vague and laconic. It may also be remarked that it implies a distinct ethical creed; the implication is feeble and dim and confused, but still it is there. Ought it to be there? And if it ought, was it not worth while to make it a little clearer and less confused?

(d) From the Natural Theology syllabus: "The Causal Belief;" "The Belief and Worship of God;" "God, Man, and Nature;" "Theory of the Universe, Theism, Pantheism, Agnosticism, Materialism, Panphenomenalism, Optimism, Pessimism, Teleology, Evolution." This is even worse than the syllabus in Ethics. What is the bewildered lecturer to make of this stupendous and yet laconic syllabus? Among other things how is he to treat Evolution (we suppose the scientific theory is meant) as a theory of the Universe? And is not nearly the whole of the last heading already included in the one quoted just before it? Here, again, the syllabus affords us no clue as to the extent and breadth of knowledge required. We have here, as all through, the most general and comprehensive headings without a word of guidance as to the quantity to be selected for study. The items quoted are merely samples, but the fault runs right through the whole syllabus. Even an experienced teacher could hardly tell exactly how much is demanded, or what line of treatment expected.

Perhaps the University itself is conscious of this, for it has found it necessary to recommend a text-book in each subject in order that the syllabus may be worked at all. It is as if it said to us: "I know you will find my syllabus rather difficult to understand. That is only to be expected. You must not hope to understand all the mysteries involved in my life. But to make up for

this, here are some little books. You will observe that they are not very bulky. Whenever you are in a difficulty refer to these, and don't ask any more troublesome questions." So we get back to text-books again, and while travelling along with the hope of a new future before us, we find ourselves, with an unpleasant shock of surprise, exactly where we were when we started, among the conditions which we had hoped to leave behind us. Of course it is open to the University to reply that it has not *appointed* text-books, but merely *recommended* them for reference. Quite so; and under certain conditions the distinction might also imply a difference. In an University where the aims of students were higher, the tradition of learning greater, and the zeal for knowledge warmer than is the case in Calcutta, it would be quite advisable to recommend and even appoint text-books, because it would be tacitly understood that the book meant a subject, and its study involved the study of that subject in other books perhaps, from every point of view, and in every direction of thought. But unfortunately text-books are not so used in Calcutta. They are not used so much to stimulate thought, as to provide a means for thinking as little as possible. This being the case, the distinction we have supposed the University to draw would be the merest quibble, and if any enterprising examiner in Philosophy were to treat it as anything else, the results of his examination would raise such an outcry as would necessitate the doubling of every body's marks in that subject in order to bring the number of successful graduates up to the accustomed annual average, and thus restore the tranquillity so rudely disturbed. In spite of past experiences one could hardly have believed the University capable of such a bathos. To appoint a syllabus, and then to proceed to lay down a method of working it which can only result in the syllabus not being worked at all, is a descent which was as unexpected as it was disappointing. And though, perhaps, the descent is not theoretically so great as to deserve such strong deprecation, practically we know that so far from having advanced onward and upward, the University has only placed another obstacle in the way of future progress.

Is it too late to offer a suggestion? The evil spoken of would be removed, and the object aimed at by the syllabus would be attained, if, instead of recommending a single text-book in each subject, at least five or six authorities for reference in each subject were to be recommended. When but one book is recommended, the recommendation may not unreasonably be construed as implying that the examination will be conducted on the lines of the book recommended. If a larger list was offered, students could not possibly treat it as they now treat their text-books, and very material assistance would be afforded to lecturers.

ISVARCHANDRA VIDYASAGARA.

(Continued from page 169, Vol. I, 1894)

The following anecdote is a striking example of Pandit Isvarchandra Vidyasagara's undaunted courage and keen sense of self-respect. Mr. Young,

when Director of the Education Council, wished to make the Vidyasagara act in accordance with an educational policy which had been adopted by the Government of that time. Pandit Isvarchandra thought that if he were to act in conformity to that policy, it would be detrimental to the interest of the Government. He therefore tried his best to convince the Director of its futility and injuriousness but to no effect. It is no easy matter to produce a right conviction in the mind of one who is a stranger to our manners and customs, tastes and tendencies, wants and aspirations, hopes and fears. The Director, though a well-meaning, honest and sincere man, was very inconsiderate and unreasonable. He said to the Vidyasagara in an authoritative tone: "You *must* do what I say." He knew not, perhaps, that *must* do was something more than what the independent nature of the pandit could bear; he knew not that the Vidyasagara could not do what he believed to be wrong. The Vidyasagara, however, had no misgivings as to the Director's honesty of purpose and sincerity of motive. He therefore considered it of no use to argue with him any further, and taking a small piece of paper out of his pocket, he wrote upon it, just in course of conversation, a very few lines to the effect that he gave up the post he held under the Government; and, placing it in the hands of the Director then and there, he said, "I think I *must* not any more be required to do what I *must* not do." So saying he bade him good-bye, and said nothing more. The Vidyasagara went on his way. The Director, not a little surprised at such unusual conduct in an Indian, as in duty bound, forwarded the letter of resignation tendered by the pandit to the Lieutenant-Governor of Bengal. Sir Frederic Halliday, who ruled the province from 1854 to 1858, knew the pandit so intimately and entertained so high regard and respect for his character, that he would be the last person to lose the valuable services which the pandit, as an experienced educational officer, had been rendering to the Government. He therefore did not take any formal action on that letter of resignation, but requested the pandit, as a personal friend of his, to call on him at his residence. The pandit respectfully obeyed the Lieutenant-Governor's summons, and was advised to withdraw his letter of resignation; but he was not a man to be shaken under any circumstances. He stood as firm as a rock. Like a true *Bannyasi* he despised the desires of the world; by constant reflection on the sufferings and miseries of man, he forgot his own misery and happiness, and sought opportunity to devote himself entirely to the service of man which he believed to be the chief end of life.

Indeed, in the economy of Providence, there is division of labour. Each man is born for a distinct work. He who is born to remove the sufferings of his fellowmen, raise his country and countrymen up to a higher scale of humanity, cannot spend his life and energy in a different line of work, however well-paid, responsible and honorable it may be. The Vidyasagara had every qualification for success in the Government service. He might well have succeeded as a first-rate pleader of the High Court of Calcutta,

Sir Auckland Colvin, the then Chief Justice of the Supreme Court, proposed to him soon after his giving up the Principalship of the Sanskrit College. The Chief Justice liked the pandit very much, wished him well, and was ready to do anything he could for him. He offered to exempt the Vidyasagara from undergoing any further examination in English and Mahomedan Law, since he had passed very creditably the examination for Judge-Panditship and had become an authority in Hindu Law. The Vidyasagara might also have spent the remainder of his life in setting up a *Tol* and following the profession of Brahmin and pandit. A pandit like him, acquainted with all the branches of Sanskrit learning, would surely have become an acquisition and glory to the community of the pandits of those days.

But he could do none of these things. He was not made for any of these callings. His mission in life was a higher one. He may or may not have been conscious of it when he resigned his position as a servant under Government, but was gradually and naturally drawn towards it. All men of genuine greatness and piety are so drawn towards their true vocation in life in all countries and ages. The mission of the Vidyasagara was certainly a very great one, for it embraced the moral, the social, the educational and the philanthropic aspects of our life. It required a rare combination of the speculative and practical abilities, the vigorous thinking and vigorous acting. His devotion to imaginative and philosophical literature instead of incapacitating him for the business of practical life invigorated him. In spirit, training and manners he was thoroughly oriental; but in all practical dealings of life and despatch of business he was as businesslike, punctual, methodical, honest and reliable, as an Englishman of the best type.

He was capable of forming large views of life, and he knew how to carry them into practical effect. In him only we find the wonderful harmony of the Eastern with the Western education and civilization. He respected all national institutions, led a life of practical devotee, wore a rough *dhuti* and *chadar* and a pair of slippers like an ascetic monk, mixed freely with the rich and the poor, expected nothing from anybody, but gave away all he had amassed for the amelioration of the condition of his countrymen.

At the same time he was thoroughly honest and impartial in the conduct of his official duties, fearless, independent, respectful and disinterested in his dealings with the European officers of higher rank. It was by character, scholarship and wisdom that Pandit Isvachandra Vidyasagara was able to win regard and respect from the English officers of those days. The Lieutenant-Governor, Sir Frederic Halliday, used to see him on Thursdays, to consult with him on various subjects bearing upon the interests of the natives. One day Pandit Isvachandra arrived at the residence of the Lieutenant-Governor at the usual hour, while about half-a-dozen men of high position and rank had been waiting there to have an interview with His Honor. Pandit Isvachandra sent in his card, and was called in at once. This very much offended the other distinguished visitors who had long been kept waiting there, and the matter was brought to

the notice of the Lieutenant-Governor. His Honor in reply, said: "Vidyasagara calls here to oblige me the other visitors come to me to be obliged." Mr Halliday respected the Vidyasagara so much, that he allowed him to come into his presence with his *dhuti chadar* and slippers on, simply because the Vidyasagara found it inconvenient and against his taste and habit to put on uniform.

It was no common character that could command the respect of men like Sir Frederic Halliday, Sir John Peter Grant, Sir Cecil Beadon, Sir William Grey, all of whom were in turn Lieutenant-Governors of Bengal. He must have been no ordinary man who could make friends with men like Sir Drinkwater Bethune, the founder of our "Bethune College," the pioneer of the Female Education movement in Bengal and the president of the Education Council of those days. All these men were intimate close friends of the Vidyasagara. But what was there in the character of this poor Brahmin pandit that could like a magnet draw all these foreign elements towards him?

He had a noble soul much nobler than what people generally call noble. While employed at the Fort William College as Head Pandit, the Vidyasagara had to conduct examinations of members of the Indian Civil Service. He was often placed in a very awkward position in this respect, as in the case of failures, the young civilians had to return home losing their services. But he is not known to have acted unjustly or partially in any of these cases. What he knew to be wrong, no body could make him do. He evinced this sense of justice from his earliest years. About this time two professorships one of ninety, and one of fifty rupees a month fell vacant in the Sanskrit College. Mr. Mowat requested Mr. Marshall to select two able men for those posts. Mr. Marshall asked the Vidyasagara to fill the vacancy on ninety rupees a month, and find one of his fellow students to fill up the other vacancy. But the Vidyasagara never looked to his own interest. He recommended Mr. Marshall to appoint Pandit Taramath Tarkavachaspati, who, after having passed most creditably and having obtained the highest place in the final examination held in the Sanskrit College, had gone to Benares to study the grammatical system as founded by Panini. The Vidyasagara knew that the Vachaspati was at that time at Kulna in Burdwan, where he had set up a *Tol*. He therefore, after having taken a few days' leave from Mr. Marshall, crossed the Hooghly river by a ferry-boat and went on foot to Kulna about a day-and-a-half journey from Calcutta. There he found the Vachaspati and talked to him about the matter. The Vachaspati wondered at this common act of self-denial on the part of the Vidyasagara, and placed his application and testimonial in original in the hands of the Vidyasagara to do whatever he liked with them. The Vidyasagara returned to Calcutta, and gave the application and certificates to Mr. Marshall, who nominated the Vachaspati, and he was soon appointed to the post. Thus the Vidyasagara had to walk sixty miles to do this service to the Vachaspati,—an uncommon example of admiration of sterling merit.

(To be continued.)

PROGRESS OF HINDU MATHEMATICS AS EVINCED BY THE LĪLĀVĀTĪ.

(By Huran Chandra Banerjee.)

THE *Līlāvātī* is a standard work on Hindu Mathematics, written by Bhāskara-chāryya, a celebrated mathematician and astronomer who lived in the twelfth century of the Christian era.* The work forms the first part of a larger work of the author called the *Siddhānta-siromani*. This part is called by the author *Pāṭhaṇṭha* or Arithmetic; it does not, however, deal exclusively with Arithmetic; but also treats of subjects which properly belong to Algebra and Geometry. It comprises the four simple rules, extraction of the square root and the cube root, vulgar fractions, rule of three, interest, problems producing simple and quadratic equations, arithmetical and geometrical progressions, permutations and combinations, indeterminate equations of the first degree, several properties of triangles and quadrilaterals, areas of circles, volumes of spheres, cones and pyramids, solid content of excavations, and several other matters. The author does not state the reasons for the various rules given by him; probably the reasons were explained by the teacher to his pupils at the time of delivering his lectures, the *sūtras* or rules only being embodied in the text to assist the memory, just as in the case of the *sūtras* of *Pāṇini* and the *sūtras* of the different philosophical systems. Some of the *sūtras* of the *Līlāvātī* evince a great deal of progress in algebraical investigations, as will appear from the following instances:—

I. The following rule is given under the heading *Varga-karman* (chap. III, sec. IV)†:—“The square of an arbitrary number, multiplied by eight and lessened by one, then halved and divided by the assumed number, is one quantity; its square, halved and added to one, is the other. Or unity, divided by double an assumed number and added to that number, is a first quantity; and unity is the other. These give pairs of quantities, the sum and difference of whose squares, lessened by one, are squares.” Putting n for the assumed number, the two quantities by the first part of the rule are $\frac{1}{2n}(8n^2-1)$ and $\frac{1}{2}\left\{\frac{1}{2n}(8n^2-1)\right\}^2+1$. The sum of the squares of these quantities lessened by unity is $\left(4n-\frac{1}{2n}\right)^2\left(2n+\frac{1}{4n}\right)^2$, which is a perfect square. Similarly, the difference of the squares of these quantities lessened by unity is a perfect square. Again, by the second part of the rule, the numbers are $\frac{1}{2n}+n$ and 1; and $\left\{\left(\frac{1}{2n}+n\right)^2\pm(1)^2\right\}-1=\left(\frac{1}{2n}\pm n\right)^2$, which are perfect squares.

II. The following rule is given under the heading *mūla-jñāti* (chap. III, sec. V) for the solution of an

equation reducible to a quadratic:—“The sum or difference of a quantity and of a multiple of its square root being given, the square of half the co-efficient is added to the given number, and the square root of the sum is extracted; that root, with half the co-efficient added or subtracted, being squared, is the quantity sought by the interrogator. If the quantity have a fraction of itself added or subtracted, divide the number given and the multiplier of the root, by unity increased or lessened by the fraction, and the required quantity may be then found, proceeding with those quotients as above directed.”

Supposing we have the equations,

$$x \pm a \sqrt{x} = b,$$

we shall obtain $x = \left\{ \sqrt{b + \left(\frac{a}{2}\right)^2} \mp \frac{a}{2} \right\}^2$. The second part of the rule is meant for equations of the form $x \pm \frac{c}{d}x \pm a \sqrt{x} = b$, which is reducible to the preceding. Several problems are solved illustrating the rule, of which two only are quoted below:—

(1) “One pair out of a flock of geese remained sporting in the water, and saw seven times the half of the square root of the flock proceeding to the shore tired of the diversion. Tell me, dear girl, the number of the flock.”

This leads to the equation $2 + \frac{7}{2}\sqrt{x} = x$.

(2) “The square root of half the number of a swarm of bees is gone to a shrub of jasmine; and so are eight-ninths of the whole swarm: a female is buzzing to one remaining male that is humming within a lotus in which he is confined, having been allured to it by its fragrance at night. Say, lovely woman, the number of bees.”

This leads to the equation, $\sqrt{\frac{1}{2}x} + \frac{8}{9}x + 2 = x$.

III. Some difficult problems relating to permutations and combinations are solved in chapter XIII. The following are some instances:—

(1) “The product of multiplication of the arithmetical series beginning and increasing by unity and continued to the number of places, will be the variations of number with specific figures: that divided by the number of digits, and multiplied by the sum of the digits, being repeated in the places of figures and added together, will be the sum of the permutations.

Let there be n digits. Then, according to the rule, the sum of all the numbers which can be formed with these digits taken all together in the ordinary scale $= \frac{L}{n} \times \text{sum of digits} \times (10^{n-1} + \dots + 10 + 1)$, the reason for which is easily seen. The meaning of the phrase, *being repeated in the places of figures and added together*, is obvious.

(2) “If the sum of the digits be determinate, the arithmetical series of numbers from one less than the sum of the digits, decreasing by unity, and continued to one less than the places, being divided by one and so forth, and the quotients being multiplied together, the product will be equal to the variations of number.

* This date is ascertained from the fact that Bhāskara himself informs us in a passage of his *Siddhānta-siromani* that he was born in the year 1036 of the *Saka* era, and that he completed his great work when he was 36 years old. This gives 1180 A. D. as the date of the completion of the *Siddhānta-siromani*. See the *Goldhahyaya* of the *Siddhānta-siromani*, Wilkinson's Translation, XIII, 58.

† The chapters and sections refer to Colebrooke's Translation.

This rule must be understood to hold good, provided the sum of the digits be less than the number of places added to nine."

Let s = sum of the digits, n = number of the digits, and let $s = n + m$. Then by supposition, $n + m < n + 9$, or $m < 9$ or $m + 1 \text{ not } > 9$, so that even if $n - 1$ of the n digits be 1's, the remainder of the sum, $m + 1$ being not > 9 , can form the remaining digit. Now let the n 1's composing n be denoted by $1^a, 1^{a-1}, 1^{a-2}, \dots, 1^1$, and the m 1's composing m , by $1_1, 1_2, 1_3, \dots, 1_m$. Then if we fix 1^a in the first place on the left, and take the different permutations of the remaining $n - 1 + m$ symbols $1^{a-1}, 1^{a-2}, \dots, 1^1$ and $1_1, 1_2, \dots, 1_m$, of which the $n - 1$ indexed 1's are considered to be alike and of one sort, and the other m 1's are considered to be alike and of another sort, and place each of these permutations to the right of 1^a , and regard the sum of each indexed 1 with the group of 1's with suffixes, if any, following it on its right as forming a digit of one of the required numbers, then we shall have a series of numbers like the following:—

$$\begin{aligned} & (1^a 1_1 1) (1^{a-1} 1_1 1_2 1_3) \dots (1^2 \dots 1_{m-1}) \dots (1^2 1_1) (1^1) \\ & (1^a 1_1 1_2 1_3 1_4) (1^{a-1}) \dots (1^2 \dots 1_m) \dots (1) (1^1), \\ & \dots \dots \dots \end{aligned}$$

This series will evidently contain all the required numbers and those alone; and the number of these numbers being the number required, the problem is reduced to finding the number of permutations of $n + m - 1$ things taken all together, of which $n - 1$ are alike and of one sort, and m are alike and of another sort. And this number =

$$\frac{(n + m - 1)(s - 1)(s - 2) \dots (s - n + 1)}{(n - 1)! m!} = \frac{(s - 1)!}{(n - 1)! m!},$$

which proves the rule. The rule refers to cases where the numbers can be formed with any one or more of the nine significant digits, repetitions being allowed, the number of the digits and their sum being given. Thus in the example given by Bhāskara, the number of the digits is 5 and their sum 13. According to the rule, the total number of numbers that

can be formed under the conditions = $\frac{12 \cdot 11 \cdot 10 \cdot 9}{4} =$

495, the different numbers being as follows:—91111, 52222, 13333, each five ways; 55111, 22333, each ten ways; 82111, 73111, 64111, 43222, 61222, each twenty ways; 72211, 53311, 41221, 41311, each thirty ways; 63211, 51211, 53221, 43321, each sixty ways. Thus the total is 495.

IV. In chapter VI, the well-known expression for the area of a triangle in terms of its sides is given, viz., $\sqrt{s(s-a)(s-b)(s-c)}$, and it is stated that this formula does not give the exact area in the case of a quadrilateral. It is not mentioned, however, that the expression $\sqrt{(s-a)(s-b)(s-c)(s-d)}$ gives the exact area of a quadrilateral inscribable in a circle.

V. In the same chapter the following rule is given for finding the diagonals of a quadrilateral:—"The sums of the products of the sides about both the diagonals being divided by each other, multiply the

quotients by the sum of the products of opposite sides; the square roots of the results are the diagonals in a quadrilateral."

This rule applies only to a quadrilateral inscribable in a circle. This, however, is not mentioned in the rule. Let $ABCD$ be such a quadrilateral, and let $AB = a$, $BC = b$, $CD = c$, $DA = d$. Then

$$AC^2 = \frac{(ac + bd)(ad + bc)}{ab + cd}, \text{ and } BD^2 = \frac{(ac + bd)(ab + cd)}{ad + bc}.$$

(See Todhunter's Trigonometry, Art. 251.) These expressions put in words lead to the rule quoted above.

VI. Two approximations are given for the value of π , viz., $\frac{22}{7}$ and $\frac{3927}{1250}$. The commentator Ganesa shows

that if the measure of the diameter of a circle be 1250, that of the side of a regular polygon of 381 sides inscribed in the circle will be very nearly 3927 (more accurately it will be $= \sqrt{98683} \times 12.5 = 3926.625 \dots$). This shows the degree of approximation of the fraction $\frac{3927}{1250}$ to the value of π . Converting the fraction into a decimal we get 3.1416.

VII. The following rule is given for finding the sides of certain regular figures inscribed in a circle:—"By 103923, 81853, 70534, 60000, 52055, 45922, and 11031, multiply the diameter of a circle, and divide the respective products by 120000; the quotients are severally, in their order, the sides of polygons from the triangle to the nonagon inscribed in the circle." This rule gives the fractions by which the diameter of a circle is to be multiplied in order to get the sides of inscribed regular figures from the triangle to the nonagon. The commentator Ganesa shows by a purely geometrical method how the fractions are arrived at, in the case of the triangle, the square, the hexagon, and the octagon; and remarks that a similar proof cannot be given in the case of the pentagon, the heptagon and the nonagon. If r be the radius, and n the number of sides of the

polygon, the side of the polygon $= 2r \sin \frac{\pi}{n}$; and by

giving to n successively the values from 3 to 9, and finding from the tables the corresponding sines, it will be seen that the fractions given by Bhāskara give us very approximately the sides of the polygons, the fraction in the case of the square being a little too large, and those in the case of a pentagon, heptagon and nonagon being a little too small. In the appendix to the *Golādhyāya*, called *Jyotipatti* (production of the *jya* or bow), Bhāskara has given an elaborate method of constructing the sines of various angles, adopting the old definition of the sine (Todhunter's Trigonometry, Art. 71). The values deduced by his method closely approximate the values given in our modern tables, there being slight discrepancies in some cases. The decimal notation is nowhere used by Bhāskara.

VIII. In chapter VII the following rule is given for finding the volume of a tank with uniformly slanting sides, the mouth and the base being rectangular:—"The aggregate of the areas at the top and at the bottom, and of that resulting from the sum of the sides of the summit and base, being divided by six, the quotient is the mean area; that multiplied by the depth

is the neat content. A third part of the content of the regular equal solid is the content of the acute one." If a and b denote the sides of the mouth, c and d those of the base, and z the vertical depth of the tank, the expression for the volume of the tank according to the rule $= z \times \frac{1}{3} \{ab + cd + (a+c)(b+d)\}$, which can be easily arrived at by dividing the tank into a rectangular parallelepiped, four triangular prisms, and four equal pyramids on square bases, one at each corner. The last part of the rule relating to the volumes of pyramids and cones is well known.

IX. The whole of chapter XII deals with problems producing indeterminate equations of the first degree, and several rules are given for finding positive integral solutions of such equations. The following examples will show from what point of view the subject is considered:—"Say quickly, mathematician, what that multiplier is, by which 221 being multiplied, and 65 added to the product, the sum divided by 195 becomes exhausted." Putting $y =$ multiplier, and $x =$ integral quotient, we get $\frac{221y+65}{195} = x$, or $15x - 17y = 5$.

This is of the type $Ax - By = C$, A being less than B ; and we know that to solve it we must convert $\frac{B}{A}$

into a continued fraction: then if $\frac{B}{A}$ be the convergent immediately preceding $\frac{B}{A}$, $x = qC$, $y = pC$, or

$x = (B - q)C$, $y = (A - p)C$, is one solution, according as $Aq - Bp = \pm 1$; and the general solution is $x = \alpha + Bt$, $y = \beta + At$ (Todhunter's Algebra, Arts. 630, 631). Now rules are given by Bhāskara for

finding the value of the convergent $\frac{B}{A}$, and thence the values of the quantities qC , pC . The multiplier in the above problem is called *kuttaka*, which means grinder or pulverizer, and the chapter is headed *Kuttakādhyaḥ*. Various subsidiary rules are given for shortening the process in particular cases, and the whole of the chapter evinces considerable advance in algebraical analysis.

SOCIETY FOR THE HIGHER TRAINING OF YOUNG MEN.

THE Society is making steady progress and is becoming a place of regular resort. The number of student members on the roll up to date is three hundred and forty-two in addition to fifty senior members. Since our last report, which appeared in the September number of the Magazine, we have to record the following events in the history of the Society.

On Monday, the 17th September, at 5-30 P.M., a lecture was delivered by Babu Premotho Lall Sen on "Emerson the scholar," Babu Protap Chunder Mozumdar being in the chair. The Debating Club in connection with the Society has held meetings every fortnight. On the 6th September Babu Kali Podo Mukerjee read a paper on the "Study of Poetry." On the 20th of September Babu Jugal Kishore Trepati read a paper

on "The Sea Voyage Movement," and moved a resolution in its favour. On the 22nd November Babu Gopal Chunder Roy, B.A., read a paper on "The Causes and Remedies of Indian Poverty." On the 7th December Babu Norendra Kumar Bose read a paper on "The Introduction of Bengali into the Calcutta University Curriculum," and moved a resolution in its favour which was carried by a majority of 22 to 11. All these meetings were presided over by Mr. C. R. Wilsons, M.A., and great interest has been taken in the proceeding. On the 8th December last, a very instructive lecture on "Electrical Radiation," illustrated by new experiments, was delivered by Prof. J. C. Bose, B.Sc., in the Hall of the General Assembly's Institution in connection with this Society. There was a very large gathering on the occasion. The lecture proved by a series of experiments that light is an electro-magnetic phenomenon. The Very Revd. Father Lafont presided and congratulated himself and his hearers on their good fortune in being present at the first exposition and demonstration of this subject ever given in India.

With regard to the Society's Library we are glad to record that during the last four months almost all the principal Bengali books have been added to the Library. The total number of volumes in the Library, including the books lent by the Government and the books presented by Munshi Neul Kishore, is nearly three thousand and five hundred. Besides the Indian daily and weekly journals a very large number of magazines both English and Bengali are already supplied to the reading-room by purchase or in exchange of *Calcutta University Magazine*, *The Pioneer*, *The London Daily News*, *The Contemporary Reviews*, *Black and White*, and the *Scientific American* are expected to be regularly received from January 1895.

We take this opportunity of offering our thanks to H. H. Moharance Surnomoyee, C.I., for the kind offer of Rs. 500 to help us in extending the present Tennis ground on the north-east bank of College Square. The Lan-downe Challenge Shield competition, which will be very shortly commenced, has created a great interest amongst students. We are glad to notice that our representative Babu Sarada Ronjon Ray, M.A., has been made the Honorary Secretary of the Committee this year.

The music class is going on regularly; instructions in harmonium playing are given to the members by a teacher who regularly attends the class twice a week. This class is undoubtedly very attractive to the members of the Society. Under the present arrangements we do not see our way to admitting more than eight members, but we hope the class may be enlarged at a future date when more accommodation is provided to the Society.

DIFFICULTIES AND EXPLANATIONS.

A student has sent us the following six passages from Butler's *Gordon* in which he finds difficulties. In the case of the first two he has also given the various explanations with which he is acquainted. We have looked carefully at the passages and have indicated our views below.

The passages are given as follows:—

Page 86 (1) New dispensation.

(a) First—"The new-fangled theory that upon commerce depends the prosperity of a nation."

(b) *Secondly*—"The standing army of England was first organised in 1661 in the reign of Charles II in consequence of the extinction of the 'Feudal system.'"

(c) *Thirdly*—"The new school of statesmanship—that division of man's labour which is based upon a false analogy between statesmanship and political economy. In the latter, the principle is a profitable one. For example, see the famous 'Chapter of Adam Smith,' on the manufacture of pins; a single man can hardly make a dozen of pins in a day: but if the labour be divided, one cutting the wires, another polishing, &c., then thousands of them may be made in a day. But in politics, the division of labour between the thinking and the fighting classes is false analogy—it does no good."

Page 109 (2) Intervening reflectors:—

Firstly—"The reflectors or lenses which are placed between the object and the eyes and which serve to magnify and reverse the image of the object as in Camera Obscura."

Secondly (used in the military sense):—"Used in the branch of army signalling. In the army, there is a system of signalling based upon flashes of sunlight reflected from mirrors. The words, of course, stand for Government officials through whose hands Gordon's reports passed."

Page 84 (3) "A voice like the clear chime.....day."

Page 86 (4) "It was to scape clearhuffer."

Page 168 (5) "Solutionists" (line 14).

Page 187 (6) "Mysticism and measurement."

(1) The second interpretation seems to be in the right direction.
(2) We prefer the second interpretation if any definite meaning is to be given to the term "reflector." The point is that though Gordon was often misrepresented by the Government officials, the Khedive was able to allow for this, and valued Gordon as he deserved.

(3) Gordon's voice was the voice of one who had sympathised much and who was yet always ready to sympathise again. As an illustration of "Flemish chime," it may be noted that the bells of Antwerp Cathedral are celebrated for their marvellous beauty.

(4) The old foundations are the truth that national defence is based upon a hardy peasantry. This had been obscured by two centuries of parliamentary and commercial intrigues.

(5) From the context it is clear that "solutionists," are men who will sacrifice principle to work out an easy solution of political problems.

(6) We fail to see this last difficulty. The context is—If interpret the phrase as "a mixture of the spiritual and the matter of fact."

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name, even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

SANSKRIT IN THE F. A. EXAMINATION.

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—In the Sanskrit paper of the F. A. Examination, students are often asked to explain certain passages in English. But I am sorry that they have not yet been able to know fully how to explain a Sanskrit passage in English. There is much difference of opinion among the Professors of Sanskrit, who are also examiners of the Calcutta University, in this respect. If we turn to the Editors of Sanskrit text-books, we find that they too differ with one another in the same point. The question has therefore turned out to be a problem which the F. A. students are quite at a loss to comprehend. May I therefore request the favour of your kindly asking our Head Examiners, Babus Haraprasad Shastri and Nirshingha Chandra Mukherjee, what is required of an F. A. candidate by such a question? As it is one of the objects of the Magazine to remove the difficulties which a student may meet with, I do not think I am in any way, wrong in making this request.

RADHARAMAN MUKERJEE.

BENHAMPUR, GORABAZAR;
2nd December 1894.

[We do not see that there is any obscurity about the direction "Explain in English." It means just the same in the case of a Sanskrit passage as in the case of passages from the English text-books. The student must

judge for himself what the principal difficulties in the passage are which require explanation, and whether they are best explained by merely giving the substance of the passage, or by pointing out the connection with the context, or the allusions, or by grammatical notes, or the like. He is asked to do this in English because it is supposed to be easier for him to do so in English than in Sanskrit.]

REVIEWS.

A BRIEF HISTORY OF INDIA FOR HIGH SCHOOLS IN INDIA. Printed by Nababivaker Press and published by B. Banerjee & Co. Author, Krishna Chandra Roy, Head-Master, Hindu and Hare Schools.

We have read with attention the work under review. It is a collection of important facts relating to matters of Indian History presented in an admirably interesting manner and is well adapted to the use of those for whom it is intended. It is needless to expect within such a short compass as the present work anything like a full and complete History of India. Mr. Roy has, indeed, attempted to help the students in giving them a chronicle of facts and events about Indian History.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

BENHAMPUR COLLEGE.

THE test examination of the F. A. and B. A. classes will commence on the 2nd proximo. Twenty-three boys have been sent up from this College for the next Entrance Examination. Babu Naba Kristo Roy, the third master of the Collegiate School, has become a professor of the College classes.

THE STUDENTS' ASSOCIATION.—In the first sitting of this Association, Babu Lakhmi Narain Sarma, of the 4th-year class, gave an interesting lecture on "Raja Rammoahun Roy as a national hero." In the second sitting, Babus Ashutosh Dutta, M.A., and Jogendra Nath Mukerjee of the 2nd-year class, read instructive papers on "Bankim Chandra Chatterjee, as a novelist, or a theologian." There was another debate on "Novel Reading." The majority of the members were found to be against excessive reading of sentimental literature. In the fourth sitting of the Association, the Rev. J. A. Joyce read an instructive paper on the "Utility of Clubs." Babu Girish Chandra Mitra, M.A., a professor of the College, was in the chair. There was another meeting of the Association in which Babus Ashutosh Dutta, M.A., and Radharaman Mukherjee of the 2nd year class read papers on "Character." The first lecturer said that he meant by a man of character "one who has learnt the secrets of a true and noble life...who has learnt to put aside his own will in a loyal and loving obedience to the will of God." The lecturer regretted that there was no system of moral training in our schools and colleges. The proceedings of three other meetings were conducted in Bengali. In the first of these, a study of the life of Pandit Vidyasagar was attempted; in the second, Babu Brajajal Biswas, M.A., read a paper on "Bengal during the last decade." In the third, there was a debate on the "Introduction of Bengalees to the Calcutta University," the majority of the members being in favour of the proposal. I am sorry to note that the attendance is thinning. This does not reflect credit on the students of the College.

ATHLETICS.—The Cricket Club is poorly attended, but the football ground swarms with members. Rai Srinath Pal, Bahadur, has promised a silver medal to one Brojendranauth of the Club.

B. M. INSTITUTION, BARISAL.

THE LITERARY BRANCH.—A meeting of the Debating Club was held on the 24th November. Babu Harinath Banerjee made an interesting speech on "How to Excel in Study." He said that labour alone could gain us excellence in study. Babu Tarapras-

sana Ghosh of the 1st year class read a paper on the same subject. Two other speakers, Surendra Nath Sen and Surendra Kumar Sen, also rose. They spoke about novel-reading and the concentration of attention. We always receive hearty encouragement from Babu Brujendranath Chatterjee, the supervisor over the Literary Branch. Another meeting of the Club was held on Saturday, the 15th December. The subject for debate was "Charity in helping the poor and the needy as they present themselves *versus* Charity in foundation of permanent institutions." Babu Bimal Chandra Gupta and Madhusudan Chatterjee spoke in favour of the former kind of charity, and Babu Lal Behari Nay and Satis Chandra Chatterjee in favour of the latter kind. Five or six speakers besides the four leading speakers, addressed the meeting. The question was then put to vote, and the majority of members were found to be in favour of the first kind of charity.

THE FRIENDLY UNION.—The object of this Union is the moral and religious training of students. It holds its meetings every Saturday at candlelight. On all occasions some one among the teachers presides and gives moral lectures to students. The test examination of the 2nd-year class commenced on Monday, the 17th December.

THE HARISAL STUDENTS' ASSOCIATION.—This Association is formed of the students of the three local institutions: B. M. Institution, Raj Chaud College, and the Zilla School. Its object is the physical, intellectual and moral improvement of students.

The following gentlemen have been elected office-bearers for the current session:—

President—Babu Arwini Kumar Dutt, M.A., B.L.

Vice-President—Babu Aghor Nath Banerjee, M.A.

Secretary—Anukul Chandra Das, M.A.

Asst. Secretary—Rukhal Chandra Chatterjee, B.A.

CITY COLLEGE.

The fifth popular scientific lecture in connection with the Homoeopathic School of Dr. M. M. Bose, M.D., L.E.C.P., was held in the City College Hall on Saturday, the 8th December, at 3 P.M., when Mr. B. Chaudri, n.sc., Edin., delivered an address on "Organs of Circulation."

The distribution of prizes, medals and diplomas of the above School was held in the City College Hall on Saturday, the 15th December, at 5-30 P.M., when Hon'ble Dr. Rash Behari Ghose presided. The meeting began with a Bengali song. After the distribution of prizes and diplomas, Dr. Lal Madhab Mukerjee and Rajah Penny Mohan Mukerjee spoke for a long time, dwelling on the usefulness of such an institution in our country. Then the President spoke eloquently for some time encouraging the successful as well as the unsuccessful students, and advised the latter not to lose heart by their failures. A vote of thanks was proposed by Hon'ble Dr. Guroo Das Banerjee to the chair, and was carried by acclamations. The meeting ended with a Bengali song.

A meeting for receiving Mr. A. M. Bose, who had returned from Europe, was held in the City College Hall on Thursday, the 20th December. Babu Umes Chandra Dutt, B.A., Principal, presided. Two addresses of welcome and many songs were sung on that occasion. The meeting dispersed after some instructive and useful words from Mr. A. M. Bose to the Brahmo young men by whose exertion the meeting was called.

FRIENDS' UNION.—Three meetings of the Friends' Union were held from the 24th November. On the 24th November, Babu Haridas Das delivered an address on "How to attain Success in Life." Mr. A. S. Ghosh, F.R.S., presided. The lecturer and other speakers who followed him pointed out several methods which we might adopt in order to attain success in life. The meeting dispersed after a vote of thanks to the chair.

On the 1st December Babu Anantosh Ghosh and Surendra Nath Mitra were the lecturers. The subject of discussion was "Friendship." Babu Kali Prasanna Banerjee, M.A., presided. The lecturers, as well as the President, shewed clearly what kind of friends we ought to choose in this world.

On the 8th December Babu Sachindra Nath Mukerjee delivered an address on "Some Dark Points in our National Character." Babu Kali Prasanna Banerjee, M.A., was in the chair. The lecturer pointed out our social, political and spiritual defects as a nation.

DUFF COLLEGE.

DUFF COLLEGE LITERARY SOCIETY.—The Society will hold no meetings the University Examinations are over.

DUFF COLLEGE.—The test examinations of the 2nd year and 4th year classes will commence on January 2, 1895. On the 18th December our esteemed Professor, Mr. Thompson, gave an interesting Lantern Lecture in the College gallery. The gallery was crowded to its utmost capacity. The scenes were of Darjeeling, Colombo and other places. The students of the College do sincerely thank Mr. Thompson for presenting before their eyes places in pictorial representations, which few of them have seen. The test examination of the entrance class was over long ago.

L. M. S. INSTITUTION, BHOWANIPUR.

The test examination of the Entrance Class commenced on the 2nd December, and was over on the 10th. The test examinations of the F. A. and B. A. Classes will commence on the 17th December. The Rev. A. P. Begg, B.A., the worthy Principal of our College for the last five years, left for home on the 20th ultimo. The students of the L. M. S. Institution held a farewell meeting in honor of their retiring Principal on the 19th November at 4 P.M. The students of the college classes expressed their heartfelt sorrow caused by the departure of their Principal. Mr. Begg infused a great deal of practical lessons into the minds of the students present. Rev. J. P. Ashton, M.A., is our present officiating Principal.

THE L. M. S. DEBATING SOCIETY.—A meeting of this Society was held on the 18th September, Rev. J. P. Ashton presiding. The subject for debate was "Ought students to remain unmarried during their curriculum?" Babu Hemnath Banerjee read a very intelligent paper, answering the question in the affirmative. He was contradicted by Babu Narendranath Sarker. Another meeting was held on the 15th September. The subject for debate was "Is History or Poetry the more potent factor in forming our character?" Babu Jogendranath Ghosh and Hemanta Kumar Basu opened the debate. The Poetry party came off victorious by a majority of six votes. The succeeding meeting was held on the 24th November. Rev. A. W. Young took the chair. The subject for debate was "Society *versus* Book, as training our character. Various interesting and sound arguments were advanced by the opposing parties. The party supporting 'Society' carried the day by a majority of three votes.

We must not omit to say here that our Society is highly indebted for its progress and strength to some students of the present 2nd-year class.

PATNA COLLEGE.

The Patna College has two Societies. The one is a Society for the general improvement of students in English. It is held on Fridays. Every possible effort is made to encourage and stimulate the desire for speaking. The success of the meeting is due to Professor H. R. James. Mr. James is very popular with the students. We had a meeting the other week. The subject for discussion was "True End of Education." Mr. James was in the chair. Some papers of the essayists were elaborate and learned. The President then made a very interesting and closely argumentative speech. The subject for discussion next time is "The Object of Life."

THE ATHLETIC CLUB.—This Club is day by day progressing. Football, cricket and tennis are the games played here. On the 20th of this month the annual athletic sports are to be held under the management of Professor H. R. James.

PRESIDENCY COLLEGE.

THE COLLEGE.—Mr. Prother joined the College on 1st December after a long term of leave. The head clerk of the College has availed himself of leave from 26th November, and will rejoin College on 2nd January 1895. His next subordinate (Babu A. C. Gupta) conducts the head clerk's duties in addition to his own. Our Professor, Mr. Jagadish Chandra Bose, B.Sc., showed some original experiments on electrical radiation in connection with the Higher Training Society in the Hall of the General

Assembly's Institution on the 8th. He repeated the same to his students on the 10th. He really deserves the gratitude of all.

Leave was granted to the second and fourth year students for preparation at home for their test examinations, which came off on the 18th and ended on the 21st.

Speech Day.—In accordance with the custom of the two previous years, the speech day came off on the 21st. The whole thing owes its existence to Mr. C. R. Wilson, M.A., and to whom, therefore, we are much indebted. The following table shows the main items in the past two years:—

1892. *Date.*—5th December.

Professors' Coaching.—Messrs. Rowe, Stack and Wilson.
By Third Year Students.—Murder Scene from "Julius Cæsar."

By First Year Students.—Trial Scene from "Merchant of Venice."

1893. *Date.*—21st December.

Professors' Coaching.—Messrs. Rowe and Wilson.

By Third Year Students.—"King John," Act V.

By First Year Students.—"A Midsummer Night's Dream," Act V.

Declamation.—By Babu Bhupendra Nath Mitra, B.A.

And the following was this year's programme:—

- (1) Elliott Declamation Prize for "Function and Value of Poetry," to Babu Sailendra Nath Sirkar (fourth year).
- (2) "Hamlet," Act V, Sc. I, by students of the third year.
- (3) Declamation in Arabic by Muhammad Irfan (fourth year).
- (4) "The Rivals," Act II, Sc. I, by students of the third year.
- (5) Dialogue in Sanskrit by Babus Prân Chând Nâbâr and Manamatha Nath Banerjee.
- (6) Declamation in Persian by Syud Ali Mâhdi (fourth year).
- (7) "The Critic," Act II, Sc. II, by students of the first year.

This year, as in the two previous years, Sir Charles Elliott English encouraged the students by his presence. Babus Satish Chandra Bhaduri and Jyotiprasad Dâs acquitted themselves excellently well as *Gertrude* and *Tilthiria* respectively. The pronunciation of *Hamlet*, *Capt. Absolute*, *Sir Anthony Absolute*, and *Puff* was creditable, and the performance highly satisfactory. Cannot something of the kind be done on the prize-distribution day in the Hindu and Hare Schools?

PHILOSOPHICAL CLUB.—The fourth ordinary meeting of the Club came off on Wednesday, the 5th December, at 10 A.M. Dr. P. K. Roy took the chair, the topic discussed being: "Is there a difference of moral worth in the springs of action?" There were six papers in all. The question resolved itself into a discussion of Dr. Martineau's theory of morality. After a brief debate, the President gave a correct and comprehensive account of Dr. Martineau's theory of morality, removing some of the apparent difficulties that might perplex the reader at the first reading.

THE SCIENCE INSTITUTE.—Held a sitting on the 1st with Professor Bose in the chair, when Babu B. N. Mitra, B.A., read a paper on the "Wave Theory of Electricity."

THE P. C. UNION.—Babu Haribilas Banerji, B.A., read a paper on "Battle of Life" on 1st December.

THE P. C. A. C.—The Tennis Department is now in full swing with Babu N. Nag as captain.

THE SCHOOLS.—Babu Krishna Chandra Roy, Head Master of the two schools, intends to retire early this month, owing to ill-health, although, I hear, an extension of service has been granted him, which should have taken effect from April next. Babu S. C. Ghose (6th Master, Hare School) has cancelled his one year's leave, which he applied for only the other day. The test examination of the two schools took place on 29th and 30th November, and 1st and 3rd December; the annual examinations in the lower classes began on the 15th, and in the higher on the 18th. About 50 per cent. of the total of the two schools have been "sent up." The new session begins in January next.

RIPON COLLEGE.

THE COLLEGE.—It is with feelings of regret that we record the death of Pandit Jogeshwar Vidyaratna, which took place on the 4th December. He was a model teacher and was warmly beloved

by his pupils. The school department of the College was closed at 1-30 P.M., the 5th instant, in honor to the memory of the deceased gentleman. O Beloved of many students, rest there, rest now in thy glory in the abode of the blessed.

RIPON LITERARY UNION.—On the 11th December, at 3 P.M., a meeting of this Club was held in honor to the memory of the late Pandit Jogeshwar Vidyaratna, a professor of Sanscrit, Ripon College, and to help in a pecuniary way the widow and children of the deceased gentleman. The Hon'ble Surendra Nath Banerjee was in the Chair. The professors and teachers of the institution were present on this occasion. The following Resolutions were passed. The first Resolution moved by Babu Sangib Chandra Sanyal runs as follows:—That a subscription should be raised among the pupils of the deceased to help his bereaved family. The mover of the Resolution said that Pandit Jogeshwar Vidyaratna was born in 1859 in the village of Autpore in the district of Hooghly. His venerable father was the late Pandit Shamapada Nayabhusan, who led the opposition against the widow-remarriage agitation of Pandit Ishwar Chandra Vidyasagar. Pandit Jogeshwar Vidyaratna took his admission in the Sanscrit College of Calcutta in 1875, and passed the F. A. examination in 1881. He became the Head Pandit of the Ripon School, Khederpur Branch, in 1884, and in 1890 joined the Ripon College. Babu Promotha Nath Roy, while seconding the Resolution, read an instructive Bengalee Essay, which was highly applauded by the audience.

Babu Troylokyaonath Mukerjee moved the second Resolution which was as follows:—That a committee consisting of the following gentlemen be formed to give effect to the foregoing Resolution. The gentlemen are Babus Harendra Nath Mukerjee, Sangib Chandra Sanyal, of Purna Chandra Ghose, Chundil Mitter, Manmothlal Sarkar, and Ambien Chandra Dutt. The second Resolution was seconded by Babu Prabodh Chandra Chatterjee. The President said that he was prepared to help the bereaved family of the late Pandit, and hoped that professors and teachers of the College would do the same.

THE RIPON COLLEGIATE SCHOOL.—The test examination of the entrance class was held on the 5th instant, and the following days. We regret to announce that Babu Lal Gopal Chuckerbuty has instituted a suit of defamation against a clerk of the College.

CLUBS AND SOCIETIES.

ASSAMESE STUDENTS' LITERARY CLUB.

The ninth anniversary meeting of this Club was held on Friday, the 14th December, last, in the Albert Hall. Mr. Kalicharan Bonerjee was the lecturer of the evening, and the subject of his discourse was "Natural Selection." The Hon'ble Justice Gooroodas Banerjee, M.A., D.L., occupied the chair. The audience was very large, and the hall was quite filled up. The lecture, which was highly interesting from the beginning to the end, was heard with rapt attention; and the speaker laid special stress on man's destiny or Providence, and their selections on occupation of life with their whole force of nature. Among the distinguished visitors were Kumar Probbhat Chandra Borooah, of Gauripoor, Babu Chandra Nath Mitter, Babu Bepin Chandra Pal, Babu Trailokya Nath Mukerjee, the Assistant Registrar to the University, Professor G. Bruce, and the Revd. Mr. Strong, of whom Babus Chandra Nath Mitter, Bepin Chandra Pal and Revd. Mr. Strong also spoke on the subject. The President in his concluding speech highly thanked the Club for the useful work it has done for the past years, and also for annually providing opportunities to the public of hearing interesting lectures like the one of that evening. With votes of thanks to the chair and lectures proposed by the Secretary, the meeting dispersed.

On Sunday following, the members amused themselves and made two theatrical performances, one from Shakespeare, and the other from an Assamese drama in the hall of the City Collegiate School, Benintola.

BEHAR NATIONAL COLLEGE READING ROOM.

In connection with Behar National College, reading-room for students has been opened. All College students and students of

1st class of a H.E. School are eligible as members. The rate of subscription being 2 annas a month. Papers of all sorts, dailies, bi-weekly, and also weekly, fortnightly, and monthly papers from all parts of India, and some from abroad, are offered for reading in the Club. One of the professors of the College is the Secretary, and a third-year student is his assistant. The intention of the Secretary is to follow a programme somewhat like that of the Society for Higher Training at Calcutta.

DAVID HARE ATHLETIC CLUB.

New season commences from the 1st January 1895. The newly-elected Secretary is doing his duty in good spirit and with strong and clean hands. The annual examinations being over, the number of the members is being increased day by day. It has already been settled to take Rs. 3 from every member annually.

The Club has made arrangements for all sorts of play, such as football, cricket, tennis, etc.

EDEN HINDU HOSTEL.

CONGRATULATION.—We heartily congratulate our worthy friend and fellow boarder, Babu Bijoy Nath Sirkar, B.A., of the Presidency College, on his coming out successful in the Entrance Examination of the Roorkee Thomason Civil Engineering College. Babu Bijoynath stands twelfth in the list.

PHOTOGRAPH.—On the afternoon of the 14th December a photograph was taken of a group of about 85 boarders of the Hostel by Mr. S. C. Sen, the well-known photographic artist of Bengal. The portrait has been beautifully executed. It is to be regretted that all the boarders could not be induced to sit in the group.

HARADHAM BINAPANI LIBRARY.

A PUBLIC library has recently been established at Haradham under the patronage of Babu Kedar Nath Roy, and through the influence of the learned men of the village. The first weekly meeting of the abovementioned library was held on the 2nd December (1894) with Babu Kedar Nath Roy in the chair. At the sitting of the meeting, the Secretary Babu Barada Prosad Roy, in submitting the report of the library, observed that the idea of establishing a Public Reading Room originated in the heads of some of the leading men of the village, and since that time they devoted themselves entirely in carrying out the project. But owing to their pecuniary wants, and the utter want of sympathy of many of the villagers, who are ignorant of the advantages of a public library, and who, instead of encouraging those who first took the matter in their hand, rather try to dissuade them from the noble purpose, they had to undergo many difficulties before they were successful in doing something, that would really promote the interest of the people. The library is indebted to the liberality of some of the respectable men of this and the adjoining villages, who did not only subscribe towards its establishment, but who also take a regular care of it, and are always ready to sacrifice their own comforts for any help which lies in their might and capacity. The amount of subscription raised is about Rs. 250, and the number of books bought is about 200, including Vernacular and English works. Babu Nobin Chandra Sen, Deputy Magistrate and Deputy Collector (at present) of Ranaghat, has kindly presented all his works to the library. The lecturer of that day, Babu Dwarka Nath Sen Gupta, Head Master of the Haradham M. E. School, made a very excellent speech about the public utility of a library, which is too long to mention. After a vote of thanks to the chair, the meeting was brought to a close.

MIRZAPUR UNION.

ONLY one business Meeting (the sixth) took place on the 2nd instant. In it lively discussions took place about the several parts of the management of the Club. The Treasurer's, as well as the Secretary's, reports were duly passed. The Vice-President proposed a few rules that were unanimously carried. The chief feature of these rules was that a few classes of membership were created.

We had the pleasure to enrol a few members this month, and we thank Babu Sachindra N. Mukherji for his kind present of a few valuable works, one of which is Bankim Chandra's and two Vidyasagar's.

We have also to thank our Vice-President for his regularly presenting us with the *Education Gazette*, Babu B. K. Mukherji with the *National Guardian*, &c., and Babu J. N. Mullick with the *Hindu Patriot*.

SUHRID SAMMILANI SABHA.

THE 20th ordinary meeting of the Sabha was held on Saturday, the 1st December, at 5-30 P.M. The Secretary, Babu Radha Krishna Ghosh read an interesting paper on the "Lessons as taught by the Western Nations." The paper was very much appreciated for its clear and correct exposition of the leading traits in the characters of the Western nations, which we can profitably assimilate and imbibe, and of their national ideals which are unmistakably the best.

The 21st general meeting was held on Saturday, the 15th December, at the hall of the Calcutta Boys' School at 5-15 P.M. Mr. A. C. Roy took the chair, while Babu N. N. Malakar read a paper on "Western Civilization in India."

A meeting of the Executive Committee was held at the office of the Sabha, No. 25-9, Mott's Lane, on Wednesday, the 5th December, at 4-45 P.M. The Senior Member occupied the chair; the Secretary read a nice report of the progress of the Sabha during the last term, which showed a considerable increase of the number of members and augured a hopeful future. The Assistant Secretary read a report of the fluctuation of the number of members, and the Treasurer of the financial condition of Sabha, the latter being greatly deplored. On the motion of Babu Sachindar Nath Mukerjee the privilege of asking questions to the officers relating to the management of the Sabha has been given to the members of the Committee and to the members at large through their representatives in the Committee.

THE YOUNG MEN'S READING-ROOMS AND LITERARY ASSOCIATION, HOWRAH.

"Our Library and Reading-Rooms are making steady progress every day. Members propose shortly to hold a public meeting in which they intend to entertain their audience by giving a theatrical performance of the 'Trial Scene of the Merchant of Venice.' Of late a large number of books have been added to the Library. The secretaries and the members are discharging their duties energetically."

CRICKET.

A FRIENDLY match was played between the Presidency College C. C. and the Medical College C. C. (civil team) on the grounds of the former on Sunday, the 18th instant. It resulted in a victory for the home team by 7 wickets and 55 runs.

The medics winning the toss elected to bat. They were all disposed of for 31 runs, owing to the excellent bowling of A. N. Chaudhuri and B. Sarvadacari, the former taking 5 wickets and the latter 4. S. N. Das, of the Medical, scored 7 runs, which was the highest score.

Then the Presidency went in and scored 86 runs for 3 wickets:—

	Runs.	
S. Chaudhuri	...	22 Out for handling the ball.
A. Mitra	...	80 bd. S. N. Banerji.
N. Nag (Capt.)	...	23 not out.
A. Chaudhuri	...	8 bd. by S. N. Banerji.
Byes	...	8
Grand Total	...	86



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PRESS OPINION.

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Steps to Muktearship Examination.—This book will be found on examination to be the best guide out. It will help the Muktearship candidates to answer all their questions. Price Rs. 2-4.

The Bengal Tenancy Act.—With Amendments and Rulings up to date Rules framed under the Act, such *Case-Law* under the old Acts as are still in force, and a Supplementary Chapter on Procedure in Rent-Suits. By Tarapada Chatterjee B.L. Price Rs. 2.

FOR F. A. STUDENTS.

Notes on Frederick Harrison's Life of Cromwell. F. A. Text for 1896.—By Bepin Behary Sen, M.A., Professor, Free Church Institution, and Nrieh Chandra Mullick, M.A., Professor of English Literature, Victoria College, Narail. Price Ans. 12.

Cowper—The Task, Book IV.—With Introduction, Notes, Questions and their Answers, &c.—By Jyotish Chandra Banerjee, M.A., Professor of English Literature, Ripon College. Price Ans. 12.

Notes on Morley's Burke.—By Joytish Chunder Banerjee, M.A., Principal, Itajchunder College, Burial. Price Part I, Ans. 6.

FOR ENTRANCE CANDIDATES.

A Catechism of English History in the form of question and answer, with sixteen complete and elaborate appendices, by Babu Sasi Bhushan Sen, B.A., Head-master, City Collegiate School, S. Branch. Price Ans. 10.

NOTICE TO SCHOOLS AND COLLEGES.

1. **Notes on Morley's "Life of Burke."** By Prof. Upendra Nath Maitri M.A., Hooghly College, (will be ready early in November). Price Re. 1-2.

2. **Algebra Made Easy, Vol. I, for Schools,** By Prof. K. P. Basu, M.A.—A suitable Text-Book for beginners, pronounced superior to the existing Treatises on the subject by eminent teachers of mathematics in this country. **FIRST EDITION (Improved and Enlarged)** just out. Price, Re. 1-12.

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| প্রথম ভাগ বেদ সংহিতা | ... ১ |
| দ্বিতীয় ভাগ ব্রাহ্মণ, আরণ্যক ও উপনিষদ | ... ১ |
| তৃতীয় ভাগ কল্পসূত্র | ... ১ |
| অন্যান্য ভাগ সকলিত হইতেছে। | |
| ৪। বদ বিবেচনা (উপন্যাস)। | ... ১৫ |
| ৫। জীবন সঙ্গী | ... ১০ |
| ৬। মাধবী কল্পণ | ... ১০ |
| ৭। জীবন প্রভাত | ... ১০ |
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| ৯। সমাজ | ... ১০ |
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JANUARY 1895.

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FORTHCOMING EVENTS.

1895.

SATURDAY, JANUARY 12TH	Meeting of Syndicate.
MONDAY, JANUARY 14TH	Last Day of Application for F. A. and B. A. Examinations.
SATURDAY, JANUARY 19TH	...	...	...	...	Meeting of the Senate.
SATURDAY, JANUARY 26TH	...	...	...	...	Convocation.
TUESDAY, MARCH 12TH	...	...	...	...	L. M. S. Examinations begin

NOTES AND NEWS.

With this number the *Calcutta University Magazine* enters upon the second year of its existence. Looking back on the past we see much upon which we may fairly congratulate ourselves and also some things to regret. In the coming year we shall spare no efforts to improve our position. We have to thank all our supporters very heartily for helping us by subscribing or contributing to the magazine, and we trust that we shall soon meet with still wider support. We especially need *short* reviews of books bearing on the studies of the students and *short* articles on topics connected with, or of interest to the members of the University; and, when we consider the wide extent and varied interests of the University of Calcutta, we see no reason why such contributions should not be forthcoming.

THE event of the last month was the Indian Medical Congress. So much has already been written upon this subject that it is quite unnecessary for us to dwell on it at great length: nor do we purpose to do so. We need only call the attention of our readers to what Dr. Harvey said, and said so well, about necessity of maintaining and raising our standards of medical knowledge, and also about the badness of the present arrangements and appliances of the Medical College. We trust that the Government will endeavour to remedy these defects as quickly as possible. Over and above any special results which the Congress may have attained, we have no doubt that the

were bringing together of so many men interested in medical science must have been in itself very beneficial.

As in former years so again in this year His Excellency the Chancellor has allowed the masters and holders of higher degrees in some Faculty and Bachelors of Arts, who graduated before the year 1867, to fill up three vacancies in the Senate by election. The same qualifications were required of the candidates, who were nine in number, namely, Babu Chandranarayan Sinha (M. A., 1865), proposed by Dr. Traylakianath Mitra; Babu Nrisinhachandra Mukhopadhyaya (M. A., 1867), by Dr. Mahendralal Sircar; Babu Jasadanandan Pramanik (M. A., 1871), by Sir R. C. Mitter; Babu Nilkantha Majumdar (M. A., 1876), by Babu Bepin Bihari Gupta; Babu Saradaranjan Ray (M. A., 1879), by Babu Rajminath Ray; Babu Bhupendranath Basu (M. A., 1880), by the Revd. Kalicharan Banerjee; Babu Lalbihari Mitra (M. A., 1882), by Babu L. M. Das; Babu Devaprasad Sarvadhikary (M. A., 1883), by Dr. Rasbihari Ghose; and Babu Rajendrachandra Sastri (M. A., 1883), by Babu Chandranath Basu. The election took place at the Senate House on Tuesday, the 1st January. Babu Deva Prasad Sarvadhikari, Bhupendra Nath Bose, and Narsinhachandra Mukerjee have been elected.

THE Delegates of Local Examinations at Oxford have framed a number of regulations which are to be observed by candidates from Indian and Colonial Universities who

present themselves for examination at Oxford. We publish these regulations below for the information of any who may think of going to England to study there. They should be read in connection with the Statute on Colonial and Indian Universities, Tit. II, Sec. VII, which is given at page 218 of our Calendar.

1. The names of candidates who present themselves, under the provisions of this Statute, for any University Examination, must be sent to the Secretary to the Delegates of Local Examinations, Clarendon Building, Oxford, at least three weeks before the day fixed for the beginning of the examination. In the case of the September Examination in Responsions and the October Examination in Holy Scripture, the names must reach the Secretary *not later* than August 15. The Secretary will, on application, furnish each candidate with the proper form, which must be filled up and returned *immediately*, together with the prescribed University fee, and a fee of two shillings to the Delegacy.

2. Candidates for any University Examination under Regulation 1 must, at the time of sending in their names to the Secretary to the Delegates, transmit to him the following documents:—

(a) For Responsions—a Certificate from the Head or Tutor of a College or Hall, or from the Censor or one of the Tutors of the non-Collegiate Students stating that the candidate is a member of a Colonial or Indian University who *bonâ fide* intends to be matriculated.

(b) For any part of the first public examination or any preliminary examination in the second public examination—a Certificate from the Colonial or Indian University stating that the candidate has completed a course of two years at such University, and a Certificate from the Head or Tutor of a College or Hall, or from the Censor or one of the Tutors of the non-Collegiate Students that he *bonâ fide* intends to be matriculated, and that he has not yet matriculated.

3. The Delegates do not enter for examination the names of any candidates who are matriculated members of the University.

4. The dates of the beginning of Responsions, of the first public examination, and of the preliminary examinations, are published in the University Calendar. Candidates must inform themselves of these dates.

5. Every person wishing to avail himself of the privileges conferred by the Statute on 'Colonial and Indian Universities,' must call at the Office of the Local Examinations Delegacy within three days from the date of his matriculation, between the hours of 10 and 11 A.M., so that his name may be duly registered.

6. If a Certificate, granted under clause 5 (2) of the Statute, shall have been lost or destroyed, a duplicate may be obtained from the Secretary to the Delegates on payment of a fee of two shillings to the Delegacy.

The University fees payable by candidates on entering their names for the following examinations are:—

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We are glad to learn that the Director of Public Instruction has, during the last few months, distributed two separate sums of Rs. 31,000 each to certain districts in which the provision made for primary education was too low.

The distribution of the first sum was based chiefly on the percentage of pupils in all classes of schools to the population of school-age. In the distribution of the second sum the proportionate amount of the allotment made for each 1,000 of the population of school-age was taken as the basis of calculation. The districts to which additional grants were made were, with few exceptions, as might have been expected, the same in both lists. The distribution was therefore based principally on statistical grounds, without any minute knowledge of other facts and considerations which, had they been known, might have affected it. It is possible, however, that similar distributions may be made in future years; and in that view the inspectors of schools have been requested when going about their districts to take particular pains to inform themselves, by personal communication with the District Officer and the Deputy Inspector, of what the real needs of each district are with regard to an increased allotment for primary education, and to put themselves in a position to advise the Director on this important matter.

THE effective demand for primary education varies very greatly in different districts; in some, new schools will be filled as soon as they are opened, while in others it is difficult to open new schools because of the indifference of the people to primary education in those parts where no schools exist. In some districts, again, a new school is an expensive matter, because the whole cost has practically to be paid from the allotment; in others, the promise or hope of a small subsidy will be a sufficient inducement for the opening of a school. The present amount of the allotment, again, though in many districts it has been increased, does not in general vary greatly from the estimated expenditure at the time when the schools were transferred to District Boards; and that expenditure was determined chiefly by the provision made for each district under the orders of Sir George Campbell in 1872. Since that time circumstances, and the demand for education, have often very greatly changed; and a district in which, twenty years ago, very little could be spent on primary schools, and to which therefore a comparatively small allotment was made, may now be one in which a stronger desire for education is manifested, while the District Board is quite unable to meet the increased demand from its own resources. In other cases, again, the finances of the District Board may be in so prosperous a condition as to make it well able to meet all increased expenditure from the District Fund, without additional help from Government. Or, lastly, the prosperity of the people, and the strength of their demand for education, may in some districts be such that they can bear without objection an increasing share of the cost of their schools, so that the existing allotment can be spread, without increase, over a continually-increasing school area.

In the lower primary scholarship course for boys two alternative text-books on sanitation, namely, *Swasthya Raksha* and *Sural Sirir Palan*, have been prescribed. Questions for that examination should be set from both the books, so that candidates reading either book may be able to answer them.

* *

COULD not something be done to save the valuable time which is at present occupied—needlessly in many cases—in forwarding to Inspectors of Schools for opinion the educational budget estimates of District Boards received in the office of the Director of Public Instruction from the Magistrates of districts under the Local Self-Government Act? This question has of late been forcing itself upon the attention of the higher educational authorities, and it has been suggested that a saving of time could be effected by attention to the following considerations. Each Deputy Inspector is, or should be, well acquainted with the views of the Assistant Inspector and the Inspector as to the educational requirements of his district, and should make it his aim to carry out their views in drafting the educational estimates for the District Board. When the estimates have been drawn up for the consideration of the Board, the Deputy Inspector should notify to the Inspector their chief characteristics, showing in what respects they differ from the current estimates, and expressing his general opinion upon them. The Deputy Inspector should make a point of being present at the meeting at which the educational estimates are passed, since this is probably the most important business of the year. After they have been passed by the Board, the Deputy Inspector should again without any delay inform the Inspector whether any and what modifications have been introduced, sending at the same time a copy of the estimates as passed; and should express his final opinion as to the sufficiency or otherwise of the provision made for education, either generally or under particular heads, in reference to the orders of this department and of the Government. The Inspector should then at once, as each set of estimates is received from the Deputy Inspector, forward to this office his opinion on them. When therefore the estimates are finally received from the Magistrate, this office will be in full possession of the views of the local educational officers upon them, and will be in a position to deal with them without further reference.

This procedure will make it necessary, as it is in every way desirable, that the Inspector when visiting each district, should carefully examine with the Deputy Inspector the current estimates, and impress upon the latter his views as to the directions in which changes, if any, should be made, with the object of securing as full provision as possible for all educational requirements.

* *

THE Postmaster-General of Bengal has recently written to the Director of Public Instruction urging the advisability of diffusing the rudiments of postal information among the people by means of the schools of the province.

"It has been," he says, "found that, owing to insufficient and improper addresses, thousands of articles find their way into the Dead Letter offices or are mis-sent, and it is hoped that if pupils have the rules explained to them, and are taught how to address letters, much will be done towards spreading useful postal knowledge among the rural population."

"I enclose herewith two copies of a summary of postal information and an abstract of the same in sheet form, which, in addition to giving the usual postage rates, illustrates in a clear manner the different modes of addressing articles, or transmission by post."

With a view to meet the wishes of the Postmaster General the Director has suggested that the "abstract" should be translated into Bengali, Hindi (Nagri and Kaithi) and Uriya, and that vernacular copies should be distributed to all primary and middle schools, the English copies being restricted to high English schools.

Inspecting officers have also been requested to instruct school-masters to explain to their pupils the proper mode of writing addresses as indicated in the sheet.

* *

THE Director of Public Instruction has decided that a lower primary scholarship awarded by a District Board is tenable in a school in another district with the consent of the Board that originally awarded it. Bills for the stipend are in such cases to be drawn up by the Deputy Inspector of the district in which the scholarship is held, and presented for payment to the District Board which awarded it, through the Deputy Inspector of the latter district.

* *

A NEW form has recently been prepared for use by the heads of colleges in recommending the transfer of government scholars. The form contains seven columns, for the name of the scholar, particulars of the scholarship, the institution from which it was gained, the college in which it is now held, the college to which it is to be transferred, the grounds for transfer, and the orders of the Director.

In future no application for the transfer of a Government scholar will be entertained unless submitted in this form, and forwarded by the Principal of the College from which the scholar desires to be transferred. He must state in column 6 whether all dues have been paid, and a transfer certificate granted. If the scholar, after winning the scholarship, does not join the college in which it is made tenable in the published list, a statement to that effect must be written in column 6 of the form, and the application may be forwarded by the Principal of the College which he desires to join. The statement will be subject to subsequent verification. If a scholar fails to join a college within a month from the date of its re-opening after the summer vacation, his scholarship is not to be drawn except with the sanction of this office, which will be withheld unless satisfactory reasons are shown for the delay. Leave on full stipend may be granted to a scholarship-holder up to 15 days in a year. Sick leave on half stipend may be granted to a scholarship-holder up to three

months, at the expiration of which should further leave be required, an application for it must be made to the Director. No leave with stipend will be granted for more than three months, nor any leave for more than six months. Government colleges can obtain copies of the form from the Superintendent of Stationery. Its serial number is 82.

* *

BABU D. N. DHAR has been for some time engaged in preparing a series of wall maps for the use of schools. Five have already been published, viz., Asia in English, Europe in English, Asia in Bengali, Asia in Hindi, and India in Hindi. In point of execution and cheapness combined, they are believed to be superior to all others now obtainable. The controlling authorities of Government schools have, therefore, been recommended to examine their supply of maps, and to replenish them, as required, from the list, of D. N. Dhar's geographical publications, all of which will, it is anticipated, be ready in the course of the year 1895. The maps are kept in stock by the Calcutta School Book Society.

ASTRONOMICAL OCCURRENCES.

January 3rd, Sun's perigee—January 4th, Moon's First Quarter—January 6th, Conjunction with Mars—January 8th, with Neptune—January 10th, with Jupiter—January 11th, Full Moon—January 12th, Moon's perigee—January 15th, Latest Sunrise—January 18th, Algol minim—Moon's Last Quarter—January 19th, Moon conjunction with Saturn and Uranus—January 21st, Algol minim—January 26th, New Moon—January 27th, Saturn Quadrant—Moon apogee, and conjunction with Mercury and Venus.

THE SUN.

Jan. Feb.	App. Sunrise.	App. Sunset.	Meridian passage.	Meridian Altitude.	App. Diam.
D.	H. M. S.	H. M. S.	H. M. S.	" "	" "
1	6 40 45	5 26 38	12 3 39	41 24	32 37
11	6 42 48	5 33 38	12 9 3	45 36	32 38
21	6 42 32	5 40 40	12 11 27	47 29	32 35
1	6 39 48	5 47 59	12 13 46	50 17	32 32

The figures in the first five columns have been computed for the mean latitude and longitude of Calcutta. The computation of the apparent rising and setting of the sun takes into account, beside the equation of time, also mean refraction, and the sun's apparent semi-diameter.

The forenoons, at first, go on shortening slowly up to the 15th, by 2m. 11s., the sun, on that day, putting in his first appearance on our horizon at 6h. 42m. 56 s., after which the mornings begin slowly to lengthen by 3m. 10s. The evenings meanwhile continue steadily increasing by 21m. 11s., total lengthening of the day, from January 1st to 1st February, 22m. 8s.

On January 3rd, at 6 A.M., the earth passes through her perihelion, i.e., that point of her orbit that lies nearest to the sun, some three million miles nearer

than her aphelion point, which she will reach on 5th July. These dates advance by one day in about 60 years, owing to the direct motion of the line of apsides of the earth's orbit, combined with the retrograde motion of the line of equinoxes. At perihelion, the sun's apparent diameter, of course, attains a maximum, and then begins slowly to decrease as the sun's distance from us increases.

THE MOON.—January 14th, First Quarter, at 1-46 P.M.—January 11th, Full Moon, at 0-43 P.M.—January 18th, Last Quarter, at 4-49 A.M.—January 26th, New Moon, at 3-19 A.M.—Perigee on the 12th, at 6 A.M.—Apogee on the 27th, at 0 h. A. M. Strong tides on the 11th and 12th, owing to the close coincidence of Full Moon with her perigee distance.

Conjunction successively, on the 6th, with Mars, at 2 A. M.; on the 8th, with Neptune, at 2 A. M.; on the 10th, with Jupiter, at 2 A. M.; on the 19th, with Saturn, at 1 A. M., and Uranus, at 5 P. M.; on the 27th, with Mercury, at 4 A. M., and Venus, at 9 A. M.—None of them close conjunctions, the mutual distances ranging from 1° 20' (Mercury and Venus) to 6° 25' (Saturn) and 6° 32' (Neptune).

THE PLANETS.—Venus, Mars, Jupiter, and Neptune are evening stars. So will Mercury be from the 10th, when he passes through his superior conjunction with the sun, at 9 A.M. He is, therefore, as well as Venus, too near the sun to be practically observable, save towards the end of the month, on the last day of which they both set about one hour and a quarter after sunset. Saturn and Uranus are morning stars throughout the month. Saturn, however, on the last day, will begin rising just before midnight.

MARS, who, since his opposition in October last, has already doubled his distance from the earth, will nearly have trebled the same by the end of this month. His apparent diameter, already reduced from 23"4 to 11"6, will, by the 31st instant, have shrunk to 8"8: which does not prevent his still exhibiting the appearance of a fine first magnitude star, brighter yet than Aldebaran, or the Bull's Eye, which he resembles by his ruddy tinge, and is now steadily nearing.

JUPITER is still in the fullness of his glory. The giant planet, in its present position in *Gemini* in the vicinity of Orion, almost seems to form part and parcel of that giant constellation and its giant nebula, together with the giant "fixed" star Sirius. His belts and other ever-changing markings, which variegate his splendid disc, as well as the eclipses, occultations and transits of his satellites, and their various configurations, will present the observer with an endless variety of most interesting phenomena. Prof. Barnard calculates that the white spot—one of many less remarkable ones—will be in conjunction with one of the dark spots about the middle of this month; but will only graze it in passing.

SATURN will be in quadrature on the 27th, when his position with regard to the earth and sun will be analogous to that of the moon at her last quarter.

ALGOL minima on the 18th, at 11-26 P. M., and on the 21st, at 8-15 P. M., as also on other occasions

when the phenomenon will be less conveniently, or not at all, visible here.

ENCKE'S COMET is nearing its perihelion, which occurs on February 4th, but is hardly visible except in powerful telescopes.

THE UNIVERSITY SYLLABUS IN LOGIC AND PHILOSOPHY.

THE appointment of a syllabus in place of text-books in the subjects of Logic and Philosophy for the university examinations was doubtless hailed by many as a change which promised much for the improvement and development of those studies in this University. It promised a stimulus to the lecturer which a text-book, used as we have unfortunately learnt to use it, affords only in a very modified form, and it invited us to hope that the student, cut off from the unfailing resource of an unfailing memory, would learn to think more than he does, and would come into closer contact with the older and more matured minds of his teachers. Besides this it carried with it the promise of greater freedom both for teacher and pupil, of wider scope for the play of individual opinion, and also of an invitation to think out and form for one's self opinions and beliefs on matters which should stimulate thought and enquiry.

But when we turn our attention to the syllabus itself, and to the manner which it is to be worked, we must confess to a great feeling of disappointment.

As to the syllabus itself, after reading it carefully through, one begins to feel that there is something wrong with it, though it is difficult to say exactly what that something is. It is both too vague and too wide, the one perhaps because it is the other. For instance under the heading of Logic for the F.A. examination we find, "Logic, Formal and Material, Inductive and Deductive." What does this mean? Does it merely mean that these different expressions are to be defined? This would be all that might be necessary with reference to the second pair named, but the distinction between the formal logicians and their opponents is one which is matter of controversy, and of very tough controversy. Is the teacher expected to argue the matter out to his class? This may be what the syllabus contemplates—but then it should say so; and if it does it would be open to the objection that the subject is one which no beginner should be necessarily required to master. If, on the other hand, it does not, the matter needs more careful statement, if the distinction is worth keeping in at all apart from the controversy of which it is the subject.

We have dwelt on this particular item not because it is by any means the most conspicuous or the most characteristic instance of the fault to which we would direct attention, but merely because it comes at the beginning of the syllabus. The same remarks *mutatis mutandis* would apply, sometimes with greater force, to other items in the syllabus. Of such, we may instance the following:—

(a) From the Logic syllabus for the F.A. "Propositions, their Import;" "Inference, Inductive and De-

ductive." What is required under this heading beyond what was required by the understanding of the distinction between "Logic, Inductive and Deductive"? When you have stated what "Inductive Logic" is, you have also stated what "Inductive Inference" is. But here we are told to study Inductive Inference in addition apparently to merely knowing what it is as distinguished from Deduction.

(b) From the Psychology syllabus, "Experience and Reason, Self, External World. Time, Space, Substance, Cause, Power." "Pleasure and Pain." The first list involves an amount of Metaphysics of which very few pass men are capable, and if a clear and comprehensive treatment is not asked for, the inclusion of such subjects in the syllabus can only tend to foster that very characteristic of shallowness which it aims at removing. Moreover, if a particular treatment of these subjects is not demanded, quite enough of them will have been included under the headings of "Mind, Consciousness, Self-consciousness;" "Object of Perception;" "Primary and Secondary Qualities of Body," &c., and their restatement is thus quite superfluous. In short, either very much is wanted or very little: which is it? If the latter, the list given is entirely superfluous; if the former, we should be notified distinctly of so great a change in the standard of examination.

(c) From the syllabus in Ethics, "Springs of Action and their Mutual Relation;" "Duties and Virtues;" "Sanctions of Morality." Indeed, the whole of this portion of the syllabus is vague and laconic. It may also be remarked that it implies a distinct ethical creed; the implication is feeble and dim and confused, but still it is there. Ought it to be there? And if it ought, was it not worth while to make it a little clearer and less confused?

(d) From the Natural Theology syllabus: "The Causal Belief;" "The Belief and Worship of God;" "God, Man, and Nature;" "Theory of the Universe, Theism, Pantheism, Agnosticism, Materialism, Panphenomenalism, Optimism, Pessimism, Teleology, Evolution." This is even worse than the syllabus in Ethics. What is the bewildered lecturer to make of this stupendous and yet laconic syllabus? Among other things how is he to treat Evolution (we suppose the scientific theory is meant) as a theory of the Universe? And is not nearly the whole of the last heading already included in the one quoted just before it? Here, again, the syllabus affords us no clue as to the extent and breadth of knowledge required. We have here, as all through, the most general and comprehensive headings without a word of guidance as to the quantity to be selected for study. The items quoted are merely samples, but the fault runs right through the whole syllabus. Even an experienced teacher could hardly tell exactly how much is demanded, or what line of treatment expected.

Perhaps the University itself is conscious of this, for it has found it necessary to recommend a text-book in each subject in order that the syllabus may be worked at all. It is as if it said to us: "I know you will find my syllabus rather difficult to understand. That is only to be expected. You must not hope to understand all the mysteries involved in my life. But to make up for

this, here are some little books. You will observe that they are not very bulky. Whenever you are in a difficulty refer to these, and don't ask any more troublesome questions." So we got back to text-books again, and while travelling along with the hope of a new future before us, we find ourselves, with an unpleasant shock of surprise, exactly where we were when we started, among the conditions which we had hoped to leave behind us. Of course it is open to the University to reply that it has not appointed text-books, but merely recommended them for reference. Quite so; and under certain conditions the distinction might also imply a difference. In an University where the aims of students were higher, the tradition of learning greater, and the zeal for knowledge warmer than is the case in Calcutta, it would be quite advisable to recommend and even appoint text-books, because it would be tacitly understood that the book meant a subject, and its study involved the study of that subject in other books perhaps, from every point of view, and in every direction of thought. But unfortunately text-books are not so used in Calcutta. They are not used so much to stimulate thought, as to provide a means for thinking as little as possible. This being the case, the distinction we have supposed the University to draw would be the merest quibble, and if any enterprising examiner in Philosophy were to treat it as anything else, the results of his examination would raise such an outcry as would necessitate the doubling of every body's marks in that subject in order to bring the number of successful graduates up to the accustomed annual average, and thus restore the tranquillity so rudely disturbed. In spite of past experiences one could hardly have believed the University capable of such a bathos. To appoint a syllabus, and then to proceed to lay down a method of working it which can only result in the syllabus not being worked at all, is a descent which was as unexpected as it was disappointing. And though, perhaps, the descent is not theoretically so great as to deserve such strong deprecation, practically we know that so far from having advanced onward and upward, the University has only placed another obstacle in the way of future progress.

Is it too late to offer a suggestion? The evil spoken of would be removed, and the object aimed at by the syllabus would be attained, if, instead of recommending a single text-book in each subject, at least five or six authorities for reference in each subject were to be recommended. When but one book is recommended, the recommendation may not unreasonably be construed as implying that the examination will be conducted on the lines of the book recommended. If a larger list was offered, students could not possibly treat it as they now treat their text-books, and very material assistance would be afforded to lecturers.

ISVARCHANDRA VIDYASAGARA.

(Continued from page 169, Vol. I, 1894.)

The following anecdote is a striking example of Pandit Isvarchandra Vidyasagara's undaunted courage and keen sense of self-respect. Mr. Young,

when Director of the Education Council, wished to make the Vidyasagara act in accordance with an educational policy which had been adopted by the Government of that time. Pandit Isvarchandra thought that if he were to act in conformity to that policy, it would be detrimental to the interest of the Government. He therefore tried his best to convince the Director of its futility and injuriousness but to no effect. It is no easy matter to produce a right conviction in the mind of one who is a stranger to our manners and customs, tastes and tendencies, wants and aspirations, hopes and fears. The Director, though a well-meaning, honest and sincere man, was very inconsiderate and unreasonable. He said to the Vidyasagara in an authoritative tone: "You must do what I say." He knew not, perhaps, that *must do* was something more than what the independent nature of the pandit could bear; he knew not that the Vidyasagara could not do what he believed to be wrong. The Vidyasagara, however, had no misgivings as to the Director's honesty of purpose and sincerity of motive. He therefore considered it of no use to argue with him any further, and taking a small piece of paper out of his pocket, he wrote upon it, just in course of conversation, a very few lines to the effect that he gave up the post he held under the Government; and, placing it in the hands of the Director then and there, he said: "I think I *must* not any more be required to do what I *must* not do." So saying he bade him good-bye, and said nothing more. The Vidyasagara went on his way. The Director, not a little surprised at such unusual conduct in an Indian, as in duty bound, forwarded the letter of resignation tendered by the pandit to the Lieutenant-Governor of Bengal. Sir Frederic Halliday, who ruled the province from 1854 to 1858, knew the pandit so intimately and entertained so high regard and respect for his character, that he would be the last person to lose the valuable services which the pandit, as an experienced educational officer, had been rendering to the Government. He therefore did not take any formal action on that letter of resignation, but requested the pandit, as a personal friend of his, to call on him at his residence. The pandit respectfully obeyed the Lieutenant-Governor's summons, and was advised to withdraw his letter of resignation; but he was not a man to be shaken under any circumstances. He stood as firm as a rock. Like a true *Sannyasi* he despised the desires of the world; by constant reflection on the sufferings and miseries of man, he forgot his own misery and happiness, and sought opportunity to devote himself entirely to the service of man which he believed to be the chief end of life.

Indeed, in the economy of Providence, there is division of labour. Each man is born for a distinct work. He who is born to remove the sufferings of his fellowmen, raise his country and countrymen up to a higher scale of humanity, cannot spend his life and energy in a different line of work, however well-paid, responsible and honorable it may be. The Vidyasagara had every qualification for success in the Government service. He might well have succeeded as a first-rate pleader of the High Court of Calcutta,

Sir Auckland Colvin, the then Chief Justice of the Supreme Court, proposed to him soon after his giving up the Principalship of the Sanskrit College. The Chief Justice liked the pandit very much, wished him well, and was ready to do anything he could for him. He offered to exempt the Vidyasagara from undergoing any further examination in English and Mahomedan Law, since he had passed very creditably the examination for Judge-Panditship and had become an authority in Hindu Law. The Vidyasagara might also have spent the remainder of his life in setting up a *Tol* and following the profession of Brahmin and pandit. A pandit like him, acquainted with all the branches of Sanskrit learning, would surely have become an acquisition and glory to the community of the pandits of those days.

But he could do none of these things. He was not made for any of these callings. His mission in life was a higher one. He may or may not have been conscious of it when he resigned his position as a servant under Government, but was gradually and naturally drawn towards it. All men of genuine greatness and piety are so drawn towards their true vocation in life in all countries and ages. The mission of the Vidyasagara was certainly a very great one, for it embraced the moral, the social, the educational and the philanthropic aspects of our life. It required a rare combination of the speculative and practical abilities, the vigorous thinking and vigorous acting. His devotion to imaginative and philosophical literature instead of incapacitating him for the business of practical life invigorated him. In spirit, training and manners he was thoroughly oriental; but in all practical dealings of life and despatch of business he was as businesslike, punctual, methodical, honest and reliable, as an Englishman of the best type.

He was capable of forming large views of life, and he knew how to carry them into practical effect. In him only we find the wonderful harmony of the Eastern with the Western education and civilization. He respected all national institutions, led a life of practical devotee, wore a rough *dhuti* and *chadar* and a pair of slippers like an ascetic monk, mixed freely with the rich and the poor, expected nothing from anybody, but gave away all he had amassed for the amelioration of the condition of his countrymen.

At the same time he was thoroughly honest and impartial in the conduct of his official duties, fearless, independent, respectful and disinterested in his dealings with the European officers of higher rank. It was by character, scholarship and wisdom that Pandit Isvarchandra Vidyasagara was able to win regard and respect from the English officers of those days. The Lieutenant-Governor, Sir Frederic Halliday, used to see him on Thursdays, to consult with him on various subjects bearing upon the interests of the natives. One day Pandit Isvarchandra arrived at the residence of the Lieutenant-Governor at the usual hour, while about half-a-dozen men of high position and rank had been waiting there to have an interview with His Honor. Pandit Isvarchandra sent in his card, and was called in at once. This very much offended the other distinguished visitors who had long been kept waiting there, and the matter was brought to

the notice of the Lieutenant-Governor. His Honor in reply, said: "Vidyasagara calls here to oblige me: the other visitors come to me to be obliged." Mr. Halliday respected the Vidyasagara so much, that he allowed him to come into his presence with his *dhuti*, *chadar* and slippers on, simply because the Vidyasagara found it inconvenient and against his taste and habit to put on uniform.

It was no common character that could command the respect of men like Sir Frederic Halliday, Sir John Peter Grant, Sir Cecil Beadon, Sir William Grey, all of whom were in turn Lieutenant-Governors of Bengal. He must have been no ordinary man who could make friends with men like Sir Drinkwater Bethune, the founder of our "Bethune College," the pioneer of the Female Education movement in Bengal and the president of the Education Council of those days. All these men were intimate close friends of the Vidyasagar. But what was there in the character of this poor Brahmin pandit that could like a magnet draw all these foreign elements towards him?

He had a noble soul—much nobler than what people generally call noble. While employed at the Fort William College as Head Pandit, the Vidyasagara had to conduct examinations of members of the Indian Civil Service. He was often placed in a very awkward position in this respect, as in the case of failures, the young civilians had to return home losing their services. But he is not known to have acted unjustly or partially in any of these cases. What he knew to be wrong, no body could make him do. He evinced this sense of justice from his earliest years. About this time two professorships one of ninety, and one of fifty rupees a month fell vacant in the Sanskrit College. Mr. Mowat requested Mr. Marshall to select two able men for those posts. Mr. Marshall asked the Vidyasagara to fill the vacancy on ninety rupees a month, and find one of his fellow students to fill up the other vacancy. But the Vidyasagara never looked to his own interest. He recommended Mr. Marshall to appoint Pandit Taranath Tarkavachaspati, who, after having passed most creditably and having obtained the highest place in the final examination held in the Sanskrit College, had gone to Benares to study the grammatical system as founded by Panini. The Vidyasagara knew that the Vachaspati was at that time at Kulna in Burdwan, where he had set up a *Tol*. He therefore, after having taken a few days' leave from Mr. Marshall, crossed the Hooghly river by a ferry-boat and went on foot to Kulna about a day-and-a-half journey from Calcutta. There he found the Vachaspati and talked to him about the matter. The Vachaspati wondered at this common act of self-denial on the part of the Vidyasagara, and placed his application and testimonial in original in the hands of the Vidyasagara to do whatever he liked with them. The Vidyasagara returned to Calcutta, and gave the application and certificates to Mr. Marshall, who nominated the Vachaspati, and he was soon appointed to the post. Thus the Vidyasagara had to walk sixty miles to do this service to the Vachaspati,—an uncommon example of admiration of sterling merit.

(To be continued.)

PROGRESS OF HINDU MATHEMATICS AS EVINCED BY THE *LĪLĀVĀTĪ*.

(By Haran Chandra Banerjee.)

THE *Līlāvātī* is a standard work on Hindu Mathematics, written by Bhāskara-chāryya, a celebrated mathematician and astronomer who lived in the twelfth century of the Christian era.* The work forms the first part of a larger work of the author called the *Siddhānta-siromani*. This part is called by the author *Pātiganita* or Arithmetic; it does not, however, deal exclusively with Arithmetic, but also treats of subjects which properly belong to Algebra and Geometry. It comprises the four simple rules, extraction of the square root and the cube root, vulgar fractions, rule of three, interest, problems producing simple and quadratic equations, arithmetical and geometrical progressions, permutations and combinations, indeterminate equations of the first degree, several properties of triangles and quadrilaterals, areas of circles, volumes of spheres, cones and pyramids, solid content of excavations, and several other matters. The author does not state the reasons for the various rules given by him; probably the reasons were explained by the teacher to his pupils at the time of delivering his lectures, the *sūtras* or rules only being embodied in the text to assist the memory, just as in the case of the *sūtras* of *Pāṇini* and the *sūtras* of the different philosophical systems. Some of the *sūtras* of the *Līlāvātī* evince a great deal of progress in algebraical investigations, as will appear from the following instances:—

I. The following rule is given under the heading *Vargya-karman* (chap. III, sec. IV)†:—"The square of an arbitrary number, multiplied by eight and lessened by one, then halved and divided by the assumed number, is one quantity; its square, halved and added to one, is the other. Or unity, divided by double an assumed number and added to that number, is a first quantity; and unity is the other. These give pairs of quantities, the sum and difference of whose squares, lessened by one, are squares." Putting n for the assumed number, the two quantities by the first part of the rule are $\frac{1}{2n}(8n^2-1)$ and $\frac{1}{2}\left\{\frac{1}{2n}(8n^2-1)\right\}^2+1$. The sum of the squares of these quantities lessened by unity is $\left(4n-\frac{1}{2n}\right)^2\left(2n+\frac{1}{4n}\right)^2$, which is a perfect square. Similarly, the difference of the squares of these quantities lessened by unity is a perfect square. Again, by the second part of the rule, the numbers are $\frac{1}{2n}+n$ and 1; and $\left\{\left(\frac{1}{2n}+n\right)^2\pm(1)^2\right\}-1=\left(\frac{1}{2n}\pm n\right)^2$, which are perfect squares.

II. The following rule is given under the heading *mīla-jātī* (chap. III, sec. V) for the solution of an

equation reducible to a quadratic:—"The sum or difference of a quantity and of a multiple of its square root being given, the square of half the co-efficient is added to the given number, and the square root of the sum is extracted; that root, with half the co-efficient added or subtracted, being squared, is the quantity sought by the interrogator. If the quantity have a fraction of itself added or subtracted, divide the number given and the multiplier of the root, by unity increased or lessened by the fraction, and the required quantity may be then found, proceeding with those quotients as above directed."

Supposing we have the equations,

$$x \pm a\sqrt{x} = b,$$

we shall obtain $x = \left\{ \sqrt{b + \left(\frac{a}{2}\right)^2} \mp \frac{a}{2} \right\}^2$. The

second part of the rule is meant for equations of the form $x \pm \frac{c}{d}x \pm a\sqrt{x} = b$, which is reducible to the preceding. Several problems are solved illustrating the rule, of which two only are quoted below:—

(1) "One pair out of a flock of geese remained sporting in the water, and saw seven times the half of the square root of the flock proceeding to the shore fired of the diversion. Tell me, dear girl, the number of the flock."

This leads to the equation $2 + \frac{7}{2}\sqrt{x} = x$.

(2) "The square root of half the number of a swarm of bees is gone to a shrub of jasmīn; and so are eight-ninths of the whole swarm: a female is buzzing to one remaining male that is humming within a lotus in which he is confined, having been allured to it by its fragrance at night. Say, lovely woman, the number of bees."

This leads to the equation, $\sqrt{\frac{1}{2}x} + \frac{8}{9}x + 2 = x$.

III. Some difficult problems relating to permutations and combinations are solved in chapter XIII. The following are some instances:—

(1) "The product of multiplication of the arithmetical series beginning and increasing by unity and continued to the number of places, will be the variations of number with specific figures: that divided by the number of digits, and multiplied by the sum of the digits, being repeated in the places of figures and added together, will be the sum of the permutations."

Let there be n digits. Then, according to the rule, the sum of all the numbers which can be formed with these digits taken all together in the ordinary scale $= \frac{1}{n} \times \text{sum of digits} \times (10^{n-1} + \dots + 10 + 1)$, the reason for which is easily seen. The meaning of the phrase, *being repeated in the places of figures and added together*, is obvious.

(2) "If the sum of the digits be determinate, the arithmetical series of numbers from one less than the sum of the digits, decreasing by unity, and continued to one less than the places, being divided by one and so forth, and the quotients being multiplied together, the product will be equal to the variations of number."

* This date is ascertained from the fact that Bhāskara himself informs us in a passage of his *Siddhānta-siromani* that he was born in the year 1036 of the *Saka* era, and that he completed his great work when he was 36 years old. This gives 1150 A. D. as the date of the completion of the *Siddhānta-siromani*. See the *Goldāhṛaya* of the *Siddhānta-siromani*, Wilkinson's Translation, XIII, 58.

† The chapters and sections refer to Colebrooke's Translation.

This rule must be understood to hold good, provided the sum of the digits be less than the number of places added to nine."

Let s = sum of the digits, n = number of the digits, and let $s = n + m$. Then by supposition, $n + m < n + 9$, or $m < 9$ or $m + 1$ not > 9 , so that even if $n - 1$ of the n digits be 1's, the remainder of the sum, $m + 1$ being not > 9 , can form the remaining digit. Now let the n 1's composing n be denoted by $1^a, 1^{a-1}, 1^{a-2}, \dots, 1^1$, and the m 1's composing m , by $1_1, 1_2, 1_3, \dots, 1_m$. Then if we fix 1^a in the first place on the left, and take the different permutations of the remaining $n - 1 + m$ symbols $1^{a-1}, 1^{a-2}, \dots, 1^1$ and $1_1, 1_2, \dots, 1_m$, of which the $n - 1$ indexed 1's are considered to be alike and of one sort, and the other m 1's are considered to be alike and of another sort, and place each of these permutations to the right of 1^a , and regard the sum of each indexed 1 with the group of 1's with suffixes, if any, following it on its right as forming a digit of one of the required numbers, then we shall have a series of numbers like the following:—

$$(1^a 1_1) (1^{a-1} 1_2 1_3) \dots (1^p \dots 1_{m-1}) \dots (1^2 1_m) (1^1) \\ (1^a 1_1 1_2 1_3) (1^{a-1}) \dots (1^p \dots 1_m) \dots (1) (1^1),$$

This series will evidently contain all the required numbers and those alone; and the number of these numbers being the number required, the problem is reduced to finding the number of permutations of $n + m - 1$ things taken all together, of which $n - 1$ are alike and of one sort, and m are alike and of another sort. And this number =

$$\frac{(n + m - 1)!}{(n - 1)! m!} = \frac{(s - 1)(s - 2) \dots (s - n + 1)}{(n - 1)!},$$

which proves the rule. The rule refers to cases where the numbers can be formed with any one or more of the nine significant digits, repetitions being allowed, the number of the digits and their sum being given. Thus in the example given by Bhāskara, the number of the digits is 5 and their sum 13. According to the rule, the total number of numbers that

can be formed under the conditions = $\frac{12 \cdot 11 \cdot 10 \cdot 9}{1} =$

495, the different numbers being as follows:—91111, 52222, 13333, each five ways; 55111, 22333, each ten ways; 82111, 73111, 64111, 43222, 61222, each twenty ways; 72211, 53311, 41221, 44311, each thirty ways; 63211, 54211, 53221, 43321, each sixty ways. Thus the total is 495.

IV. In chapter VI, the well-known expression for the area of a triangle in terms of its sides is given, viz., $\sqrt{s(s-a)(s-b)(s-c)}$, and it is stated that this formula does not give the exact area in the case of a quadrilateral. It is not mentioned, however, that the expression $\sqrt{(s-a)(s-b)(s-c)(s-d)}$ gives the exact area of a quadrilateral inscribable in a circle.

V. In the same chapter the following rule is given for finding the diagonals of a quadrilateral:—"The sums of the products of the sides about both the diagonals being divided by each other, multiply the

quotients by the sum of the products of opposite sides; the square roots of the results are the diagonals in a quadrilateral."

This rule applies only to a quadrilateral inscribable in a circle. Thus, however, is not mentioned in the rule. Let $ABCD$ be such a quadrilateral, and let $AB = a$, $BC = b$, $CD = c$, $DA = d$. Then

$$AC^2 = \frac{(ac + bd)(ad + bc)}{ab + cd}, \text{ and } BD^2 = \frac{(ac + bd)(ab + cd)}{ad + bc}.$$

(See Todhunter's Trigonometry, Art. 254.) These expressions put in words lead to the rule quoted above.

VI. Two approximations are given for the value of π , viz., $\frac{22}{7}$ and $\frac{3927}{1250}$. The commentator Ganesa shows

that if the measure of the diameter of a circle be 1250, that of the side of a regular polygon of 384 sides inscribed in the circle will be very nearly 3927 (more accurately it will be $= \sqrt{98683 \times 12.5} = 3926.625 \dots$). This shows the degree of approximation of the fraction $\frac{3927}{1250}$ to the value of π . Converting the fraction into a decimal we get 3.1416.

VII. The following rule is given for finding the sides of certain regular figures inscribed in a circle:—"By 103923, 81853, 70534, 60000, 52055, 45922, and 41031, multiply the diameter of a circle, and divide the respective products by 120000; the quotients are severally, in their order, the sides of polygons from the triangle to the nonagon inscribed in the circle." This rule gives the fractions by which the diameter of a circle is to be multiplied in order to get the sides of inscribed regular figures from the triangle to the nonagon. The commentator Ganesa shows by a purely geometrical method how the fractions are arrived at, in the case of the triangle, the square, the hexagon, and the octagon; and remarks that a similar proof cannot be given in the case of the pentagon, the heptagon and the nonagon. If r be the radius, and n the number of sides of the

polygon, the side of the polygon $= 2r \sin \frac{\pi}{n}$; and by

giving to n successively the values from 3 to 9, and finding from the tables the corresponding sines, it will be seen that the fractions given by Bhāskara give us very approximately the sides of the polygons, the fraction in the case of the square being a little too large, and those in the case of a pentagon, heptagon and nonagon being a little too small. In the appendix to the *Golādhyāya*, called *Jyotpati* (production of the *jya* or bow), Bhāskara has given an elaborate method of constructing the sines of various angles, adopting the old definition of the sine (Todhunter's Trigonometry, Art. 71). The values deduced by his method closely approximate the values given in our modern tables, there being slight discrepancies in some cases. The decimal notation is nowhere used by Bhāskara.

VIII. In chapter VII the following rule is given for finding the volume of a tank with uniformly slanting sides, the mouth and the base being rectangular:—"The aggregate of the areas at the top and at the bottom, and of that resulting from the sum of the sides of the summit and base, being divided by six, the quotient is the mean area: that multiplied by the depth

is the neat content. A third part of the content of the regular equal solid is the content of the acute one." If a and b denote the sides of the mouth, c and d those of the base, and z the vertical depth of the tank, the expression for the volume of the tank according to the rule $= z \times \frac{1}{6} \{ab + cd + (a+c)(b+d)\}$, which can be easily arrived at by dividing the tank into a rectangular parallelepiped, four triangular prisms, and four equal pyramids on square bases, one at each corner. The last part of the rule relating to the volumes of pyramids and cones is well known.

IX. The whole of chapter XII deals with problems producing indeterminate equations of the first degree, and several rules are given for finding positive integral solutions of such equations. The following examples will show from what point of view the subject is considered:—"Say quickly, mathematician, what that multiplier is, by which 221 being multiplied, and 65 added to the product, the sum divided by 195 becomes exhausted." Putting $y =$ multiplier, and $x =$ integral

quotient, we get $\frac{221y + 65}{195} = x$, or $15x - 17y = 5$. This is of the type $Ax - By = C$, A being less than B ; and we know that to solve it we must convert $\frac{B}{A}$

into a continued fraction: then if $\frac{q}{p}$ be the convergent immediately preceding $\frac{B}{A}$, $x = qC$, $y = pC$, or

$x = (B - q)C$, $y = (A - p)C$, is one solution, according as $Aq - Bp = \pm 1$; and the general solution is $x = \alpha + Bt$, $y = \beta + At$ (Todhunter's Algebra, Arts. 630, 631). Now rules are given by Bhāskara for finding the value of the convergent $\frac{q}{p}$, and thence

the values of the quantities qC , pC . The multiplier in the above problem is called *kuttaka*, which means grinder or pulverizer, and the chapter is headed *Kuttakāthyāya*. Various subsidiary rules are given for shortening the process in particular cases, and the whole of the chapter evinces considerable advance in algebraical analysis.

SOCIETY FOR THE HIGHER TRAINING OF YOUNG MEN.

THE Society is making steady progress and is becoming a place of regular resort. The number of student members on the roll up to date is three hundred and forty-two in addition to fifty senior members. Since our last report, which appeared in the September number of the Magazine, we have to record the following events in the history of the Society.

On Monday, the 17th September, at 5-30 P.M., a lecture was delivered by Babu Promotho Lall Sen on "Emerson the scholar," Babu Protap Chunder Mozumdar being in the chair. The Debating Club in connection with the Society has held meetings every fortnight. On the 6th September Babu Kali Podo Mukerjee read a paper on the "Study of Poetry." On the 20th of September Babu Jugal Kissors Trepatri read a paper

on "The Sea Voyage Movement," and moved a resolution in its favour. On the 22nd November Babu Gopal Chunder Roy, B.A., read a paper on "The Causes and Remedies of Indian Poverty." On the 7th December Babu Norendra Kumar Bose read a paper on "The Introduction of Bengali into the Calcutta University Curriculum," and moved a resolution in its favour which was carried by a majority of 22 to 11. All these meetings were presided over by Mr. C. R. Wilsons, M.A., and great interest has been taken in the proceeding. On the 8th December last, a very instructive lecture on "Electrical Radiation," illustrated by new experiments, was delivered by Prof. J. C. Bose, B.Sc., in the Hall of the General Assembly's Institution in connection with this Society. There was a very large gathering on the occasion. The lecture proved by a series of experiments that light is an electro-magnetic phenomenon. The Very Revd. Father Lafont presided and congratulated himself and his hearers on their good fortune in being present at the first exposition and demonstration of this subject ever given in India.

With regard to the Society's Library we are glad to record that during the last four months almost all the principal Bengali books have been added to the Library. The total number of volumes in the Library, including the books lent by the Government and the books presented by Munshi Neul Kisore, is nearly three thousand and five hundred. Besides the Indian daily and weekly journals a very large number of magazines both English and Bengali are already supplied to the reading-room by purchase or in exchange of *Calcutta University Magazine*, *The Pioneer*, *The London Daily News*, *The Contemporary Reviews*, *Black and White*, and the *Scientific American* are expected to be regularly received from January 1895.

We take this opportunity of offering our thanks to H. H. Moharane Surnomoyee, C.L., for the kind offer of Rs. 500 to help us in extending the present Tennis ground on the north-east bank of College Square. The Lansdowne Challenge Shield competition, which will be very shortly commenced, has created a great interest amongst students. We are glad to notice that our representative Babu Sarada Ronjon Ray, M.A., has been made the Honorary Secretary of the Committee this year.

The music class is going on regularly; instructions in harmonium playing are given to the members by a teacher who regularly attends the class twice a week. This class is undoubtedly very attractive to the members of the Society. Under the present arrangements we do not see our way to admitting more than eight members, but we hope the class may be enlarged at a future date when more accommodation is provided to the Society.

DIFFICULTIES AND EXPLANATIONS.

A student has sent us the following six passages from Butler's Gordon in which he finds difficulties. In the case of the first two he has also given the various explanations with which he is acquainted. We have looked carefully at the passages and have indicated our views below.

The passages are given as follows:—

Page 86 (1) New dispensation.

(a) First—"The new-fangled theory that upon commerce depends the prosperity of a nation."

(b) *Secondly*—"The standing army of England was first organised in 1661 in the reign of Charles II in consequence of the extinction of the 'Feudal system.'"

(c) *Thirdly*—"The new school of statesmanship—that division of man's labour which is based upon a false analogy between statesmanship and political economy. In the latter, the principle is a profitable one. For example, see the famous 'Chapter of Adam Smith,' on the manufacture of pins; a single man can hardly make a dozen of pins in a day; but if the labour be divided, one cutting the wire, another polishing, &c., then thousands of them may be made in a day. But in politics, the division of labour between the thinking and the fighting classes is false analogy—it does no good."

Page 109 (2) Intervening reflectors:—

Firstly—"The reflectors or lenses which are placed between the object and the eyes and which serve to magnify and reverse the image of the object as in Camera Obscura."

Secondly (used in the military sense):—"Used in the branch of army signalling. In the army, there is a system of signalling based upon flashes of sunlight reflected from mirrors. The words, of course, stand for Government officials through whose hands Gordon's reports passed."

Page 84 (3) "A voice like the clear chime.....day."

Page 86 (4) "It was to scrape clearhuffer."

Page 168 (5) "Solutionists" (line 14).

Page 187 (6) "Mysticism and measurement."

(1) The second interpretation seems to be in the right direction.

(2) We prefer the second interpretation if any definite meaning is to be given to the term "reflector." The point is that though Gordon was often misrepresented by the Government officials, the Khedive was able to allow for this, and valued Gordon as he deserved.

(3) Gordon's voice was the voice of one who had sympathised much and who was yet always ready to sympathise again. As an illustration of "Flemish chime," it may be noted that the bells of Antwerp Cathedral are celebrated for their marvellous beauty.

(4) The old foundations are the truth that national defence is based upon a hardy peasantry. This had been obscured by two centuries of parliamentary and commercial intrigues.

(5) From the context it is clear that "solutionists" are men who will sacrifice principle to work out an easy solution of political problems.

(6) We fail to see this last difficulty. The context itself interprets the phrase as "a mixture of the spiritual and the matter of fact."

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name, even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

SANSKRIT IN THE F. A. EXAMINATION.

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—In the Sanskrit paper of the F. A. Examination, students are often asked to explain certain passages in English. But I am sorry that they have not yet been able to know fully how to explain a Sanskrit passage in English. There is much difference of opinion among the Professors of Sanskrit, who are also examiners of the Calcutta University, in this respect. If we turn to the Editors of Sanskrit text-books, we find that they too differ with one another in the same point. The question has therefore turned out to be a problem which the F. A. students are quite at a loss to comprehend. May I therefore request the favour of your kindly asking our Head Examiners, Babus Haraprasad Shastri and Niralingha Chandra Mukherjee, what is required of an F. A. candidate by such a question? As it is one of the objects of the *Magazine* to remove the difficulties which a student may meet with, I do not think I am in any way wrong in making this request.

RADHARAMAN MUKERJEE.

BURNHAMPTON, GORANBAZAR;

2nd December 1894.

[We do not see that there is any obscurity about the direction "Explain in English." It means just the same in the case of a Sanskrit passage as in the case of passages from the English text-books. The student must

judge for himself what the principal difficulties in the passage are which require explanation, and whether they are best explained by merely giving the substance of the passage, or by pointing out the connection with the context, or the allusions, or by grammatical notes, or the like. He is asked to do this in English because it is supposed to be easier for him to do so in English than in Sanskrit.]

REVIEWS.

A BRIEF History of India for High Schools in India. Printed by Nababivaker Press and published by B. Banerjee & Co. Author, Krishna Chandra Roy, Head-Master, Hindu and Hare Schools.

We have read with attention the work under review. It is a collection of important facts relating to matters of Indian History presented in an admirably interesting manner and is well adapted to the use of those for whom it is intended. It is needless to expect within such a short compass as the present work anything like a full and complete History of India. Mr. Roy has, indeed, attempted to help the students in giving them a chronicle of facts and events about Indian History.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, *Magazine*, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

BERHAMPTON COLLEGE.

THE test examination of the F. A. and B. A. classes will commence on the 2nd proximo. Twenty-three boys have been sent up from this College for the next Entrance Examination. Babu Naba Kristo Roy, the third master of the Collegiate School, has become a professor of the College classes.

THE STUDENTS' ASSOCIATION.—In the first sitting of this Association, Babu Lakhi Narain Sarma, of the 4th-year class, gave an interesting lecture on "Raja Ram Mohun Roy as a national hero." In the second sitting, Babus Ashutosh Dutta, B.A., and Jogendra Nath Mukerjee of the 2nd-year class, read instructive papers on "Bankim Chandra Chatterjee, as a novelist, or a theologian." There was another debate on "Novel Reading." The majority of the members were found to be against excessive reading of sentimental literature. In the fourth sitting of the Association, the Rev. J. A. Joyce read an instructive paper on the "Utility of Clubs." Babu Girish Chandra Mitra, M.A., a professor of the College, was in the chair. There was another meeting of the Association in which Babus Ashutosh Dutta, B.A., and Radharaman Mukherjee of the 2nd year class read papers on "Character." The first lecturer said that he meant by a man of character "one who has learnt the secrets of a true and noble life...who has learnt to put aside his own will in a loyal and loving obedience to the will of God." The lecturer regretted that there was no system of moral training in our schools and colleges. The proceedings of three other meetings were conducted in Bengali. In the first of these, a study of the life of Pandit Vidyasagar was attempted; in the second, Babu Brajajal Biswas, B.A., read a paper on "Bengal during the last decade." In the third, there was a debate on the "Introduction of Bengalee to the Calcutta University," the majority of the members being in favour of the proposal. I am sorry to note that the attendance is thinning. This does not reflect credit on the students of the College.

ATHLETICS.—The Cricket Club is poorly attended, but the football ground swarms with members. Rai Srinath Pal, Bahadur, has promised a silver medal to one Brojendranath of the Club.

B. M. INSTITUTION, BARISAL.

THE LITERARY BRANCH.—A meeting of the Debating Club was held on the 24th November. Babu Harinath Banerjee made an interesting speech on "How to Excel in Study." He said that labour alone could gain us excellence in study. Babu Tarapras-

anna Ghosh of the 1st year class read a paper on the same subject. Two other speakers, Surendra Nath Sen and Surendra Kumar Sen, also rose. They spoke about novel-reading and the concentration of attention. We always receive hearty encouragement from Babu Brojendranath Chatterjee, the supervisor over the Literary Branch. Another meeting of the Club was held on Saturday, the 15th December. The subject for debate was "Charity in helping the poor and the needy as they present themselves *versus* Charity in foundation of permanent institutions." Babus Bimal Chandra Gupta and Madhusudan Chatterjee spoke in favour of the former kind of charity, and Babus Lal Behari Naz and Satis Chandra Chatterjee in favour of the latter kind. Five or six speakers besides the four leading speakers, addressed the meeting. The question was then put to vote, and the majority of members were found to be in favour of the first kind of charity.

THE FRIENDLY UNION.—The object of this Union is the moral and religious training of students. It holds its meetings every Saturday at candlelight. On all occasions some one among the teachers presides and gives moral lectures to students.

The test examination of the 2nd-year class commenced on Monday, the 17th December.

THE BARISAL STUDENTS' ASSOCIATION.—This Association is formed of the students of the three local institutions: B. M. Institution, Raj Chand College, and the Zilla School. Its object is the physical, intellectual and moral improvement of students.

The following gentlemen have been elected office-bearers for the current session:—

President—Babu Arwini Kumar Dutt, M.A., B.L.

Vice-President—Babu Aghor Nath Banerjee, M.A.

Secretary—Anukul Chandra Das, M.A.

Asst. Secretary—Rakhal Chandra Chatterjee, B.A.

CITY COLLEGE.

THE fifth popular scientific lecture in connection with the Homeopathic School of Dr. M. M. Bose, M.D., L.R.C.P., was held in the City College Hall on Saturday, the 8th December, at 3 P.M., when Mr. B. Chandri, B.Sc., Edin., delivered an address on "Organs of Circulation."

The distribution of prizes, medals and diplomas of the above School was held in the City College Hall on Saturday, the 15th December, at 6-30 P.M., when Hon'ble Dr. Rash Behari Ghose presided. The meeting began with a Bengali song. After the distribution of prizes and diplomas, Dr. Lal Madhab Mukerjee and Rajah Pary Mohan Mukerjee spoke for a long time, dwelling on the usefulness of such an institution in our country. Then the President spoke eloquently for some time encouraging the successful as well as the unsuccessful students, and advised the latter not to lose heart by their failures. A vote of thanks was proposed by Hon'ble Dr. Guroo Das Banerjee to the chair, and was carried by acclamations. The meeting ended with a Bengali song.

A meeting for receiving Mr. A. M. Bose, who had returned from Europe, was held in the City College Hall on Thursday, the 20th December. Babu Umes Chandra Dutt, B.A., Principal, presided. Two addresses of welcome and many songs were sung on that occasion. The meeting dispersed after some instructive and useful words from Mr. A. M. Bose to the Brahmo young men by whose exertion the meeting was called.

FRIENDS' UNION.—Three meetings of the Friends' Union were held from the 24th November. On the 24th November, Babu Hariadas Das delivered an address on "How to attain Success in Life." Mr. A. S. Ghosh, F.A.S., presided. The lecturer and other speakers who followed him pointed out several methods which we might adopt in order to attain success in life. The meeting dispersed after a vote of thanks to the chair.

On the 1st December Babus Anantosh Ghosh and Surendra Nath Mitra were the lecturers. The subject of discussion was "Friendship." Babu Kali Prasanna Banerjee, M.A., presided. The lecturers, as well as the President, showed clearly what kind of friends we ought to choose in this world.

On the 8th December Babu Sachindra Nath Mukerjee delivered an address on "Some Dark Points in our National Character." Babu Kali Prasanna Banerjee, M.A., was in the chair. The lecturer pointed out our social, political and spiritual defects as a nation.

DUFF COLLEGE.

DUFF COLLEGE LITERARY SOCIETY.—The Society will hold no meetings the University Examinations are over.

DUFF COLLEGE.—The test examinations of the 2nd year and 4th year classes will commence on January 2, 1895. On the 18th December our esteemed Professor, Mr. Thompson, gave an interesting Lantern Lecture in the College gallery. The gallery was crowded to its utmost capacity. The scenes were of Darjeeling, Colombo and other places. The students of the College do sincerely thank Mr. Thompson for presenting before their eyes places in pictorial representations, which few of them have seen. The test examination of the entrance class was over long ago.

L. M. S. INSTITUTION, BHOWANIPUR.

THE test examination of the Entrance Class commenced on the 3rd December, and was over on the 10th. The test examinations of the F. A. and B. A. Classes will commence on the 17th December. The Rev. A. P. Begg, B.A., the worthy Principal of our College for the last five years, left for home on the 20th ultimo. The students of the L. M. S. Institution held a farewell meeting in honor of their retiring Principal on the 19th November at 4 P.M. The students of the college classes expressed their heartfelt sorrow caused by the departure of their Principal. Mr. Begg infused a great deal of practical lessons into the minds of the students present. Rev. J. P. Ashton, M.A., is our present officiating Principal.

THE L. M. S. DEBATING SOCIETY.—A meeting of this Society was held on the 18th September, Rev. J. P. Ashton presiding. The subject for debate was "Ought students to remain unmarried during their curriculum?" Babu Hemnath Banerjee read a very intelligent paper, answering the question in the affirmative. He was contradicted by Babu Narendranath Sarker. Another meeting was held on the 15th September. The subject for debate was "Is History or Poetry the more potent factor in forming our character?" Babus Jogendranath Ghosh and Hemanta Kumar Basu opened the debate. The Poetry party came off victorious by a majority of six votes. The succeeding meeting was held on the 24th November. Rev. A. W. Young took the chair. The subject for debate was "Society *versus* Book, as training our character. Various interesting and sound arguments were advanced by the opposing parties. The party supporting 'Society' carried the day by a majority of three votes.

We must not omit to say here that our Society is highly indebted for its progress and strength to some students of the present 2nd-year class.

PATNA COLLEGE.

THE Patna College has two Societies. The one is a Society for the general improvement of students in English. It is held on Fridays. Every possible effort is made to encourage and stimulate the desire for speaking. The success of the meeting is due to Professor H. R. James. Mr. James is very popular with the students. We had a meeting the other week. The subject for discussion was "True End of Education." Mr. James was in the chair. Some papers of the essays were elaborate and learned. The President then made a very interesting and closely argumentative speech. The subject for discussion next time is "The Object of Life."

THE ATHLETIC CLUB.—This Club is day by day progressing. Football, cricket and tennis are the games played here. On the 20th of this month the annual athletic sports are to be held under the management of Professor H. R. James.

PRESIDENCY COLLEGE.

THE COLLEGE.—Mr. Prother joined the College on 1st December after a long term of leave. The head clerk of the College has availed himself of leave from 26th November, and will rejoin College on 2nd January 1895. His next subordinate (Babu A. C. Gupta) conducts the head clerk's duties in addition to his own. Our Professor, Mr. Jagadish Chandra Bose, B.Sc., showed some original experiments on electrical radiation in connection with the Higher Training Society in the Hall of the General

Assembly's Institution on the 8th. He repeated the same to his students on the 10th. He really deserves the gratitude of all.

Leave was granted to the second and fourth year students for preparation at home for their test examinations, which came off on the 18th and ended on the 21st.

Speech Day.—In accordance with the custom of the two previous years, the speech day came off on the 21st. The whole thing owes its existence to Mr. C. R. Wilson, M.A., and to whom, therefore, we are much indebted. The following table shows the main items in the past two years :—

1892. **Date.**—5th December.

Professors' Coaching.—Messrs. Rowe, Stack and Wilson.
By Third Year Students.—Murder Scene from "Julius Cæsar."

By First Year Students.—Trial Scene from "Merchant of Venice."

1893. **Date.**—21st December.

Professors' Coaching.—Messrs. Rowe and Wilson.

By Third Year Students.—"King John," Act V.

By First Year Students.—"A Midsummer Night's Dream," Act V.

Declamation.—By Babu Bhupendra Nath Mitra, B.A.

And the following was this year's programme :—

- (1) Elliott Declamation Prize for "Faction and Value of Poetry," to Babu Sailendra Nath Sirkar (fourth year).
- (2) "Hamlet," Act V, Sc. I, by students of the third year.
- (3) Declamation in Arabic by Mahammad Irfan (fourth year).
- (4) "The Rivals," Act II, Sc. I, by students of the third year.
- (5) Dialogue in Sanskrit by Babus Pran Chhnd Nāhār and Manamatha Nath Banerjee.
- (6) Declamation in Persian by Syud Ali Mahdi (fourth year).
- (7) "The Critic," Act II, Sc. II, by students of the first year.

This year, as in the two previous years, Sir Charles Elliott English encouraged the students by his presence. Babus Satish Chandra Bhāduri and Jyotiprasād Dās acquitted themselves excellently well as *Gertrude* and *Tilburina* respectively. The pronunciation of *Hamlet*, *Capt. Absolute*, *Sir Anthony Absolute*, and *Puff* was creditable, and the performance highly satisfactory. Cannot something of the kind be done on the prize-distribution day in the Hindu and Hare Schools?

PHILOSOPHICAL CLUB.—The fourth ordinary meeting of the Club came off on Wednesday, the 5th December, at 10 A. M. Dr. P. K. Roy took the chair, the topic discussed being: "Is there a difference of moral worth in the springs of action?" There were six papers in all. The question resolved itself into a discussion of Dr. Martineau's theory of morality. After a brief debate, the President gave a correct and comprehensive account of Dr. Martineau's theory of morality, removing some of the apparent difficulties that might perplex the reader at the first reading.

THE SCIENCE INSTITUTE.—Held a sitting on the 1st with Professor Bose in the chair, when Babu B. N. Mitra, B.A., read a paper on the "Wave Theory of Electricity."

THE P. C. UNION.—Babu Haribilas Banerji, B.A., read a paper on "Battle of Life" on 1st December.

THE P. C. A. C.—The Tennis Department is now in full swing with Babu N. Nag as captain.

THE SCHOOLS.—Babu Krishna Chandra Roy, Head Master of the two schools, intends to retire early this month, owing to ill-health, although, I hear, an extension of service has been granted him, which should have taken effect from April next. Babu S. C. Ghose (6th Master, Hare School) has cancelled his one year's leave, which he applied for only the other day. The test examination of the two schools took place on 29th and 30th November, and 1st and 3rd December; the annual examinations in the lower classes began on the 15th; and in the higher on the 18th. About 50 per cent. of the total of the two schools have been "sent up." The new session begins in January next.

RIPON COLLEGE.

THE COLLEGE.—It is with feelings of regret that we record the death of Pandit Jogeshwar Vidyaratna, which took place on the 4th December. He was a model teacher and was warmly beloved

by his pupils. The school department of the College was closed at 1-30 P.M., the 5th instant, in honor to the memory of the deceased gentleman. O Beloved of many students, rest there, rest now in thy glory in the abode of the blessed.

RIPON LITERARY UNION.—On the 11th December, at 3 P.M., a meeting of this Club was held in honor to the memory of the late Pandit Jogeshwar Vidyaratna, a professor of Sanscrit, Ripon College, and to help in a pecuniary way the widow and children of the deceased gentleman. The Hon'ble Surendra Nath Banerjee was in the Chair. The professors and teachers of the institution were present on this occasion. The following Resolutions were passed. The first Resolution moved by Babu Sangib Chandra Sanjal runs as follows:—That a subscription should be raised among the pupils of the deceased to help his bereaved family. The mover of the Resolution said that Pandit Jogeshwar Vidyaratna was born in 1859 at the village of Antpore in the district of Hooghly. His venerable father was the late Pandit Shamapada Nayabhan, who led the opposition against the widow-remarriage agitation of Pandit Ishwar Chandra Vidyasagar. Pandit Jogeshwar Vidyaratna took his admission in the Sanscrit College of Calcutta in 1875, and passed the F. A. examination in 1881. He became the Head Pandit of the Ripon School, Khederpur Branch, in 1884, and in 1890 joined the Ripon College. Babu Promotha Nath Roy, while seconding the Resolution, read an instructive Bengalee Essay, which was highly applauded by the audience.

Babu TROYLOKYEONATH Mukerjee moved the second Resolution which was as follows:—That a committee consisting of the following gentlemen be formed to give effect to the foregoing Resolution. The gentlemen are Babus Harendra Nath Mukerjee, Sangib Chandra Sanjal, of Porra Chandra Ghose, Chunil Mitter, Manmohalal Sarkar, and Ambica Chandra Dutt. The second Resolution was seconded by Babu Probodh Chandra Chatterjee. The President said that he was prepared to help the bereaved family of the late Pandit, and hoped that professors and teachers of the College would do the same.

THE RIPON COLLEGIATE SCHOOL.—The test examination of the entrance class was held on the 5th instant, and the following days. We regret to announce that Babu Lal Gopal Chuckerbuty has instituted a suit of defamation against a clerk of the College,

CLUBS AND SOCIETIES.

ASSAMESE STUDENTS' LITERARY CLUB.

THE ninth anniversary meeting of this Club was held on Friday, the 14th December, last, in the Albert Hall. Mr. Kalicharan Bonerjee was the lecturer of the evening, and the subject of his discourse was "Natural Selection." The Hon'ble Justice Gooroodas Banerjee, M.A., D.L., occupied the chair. The audience was very large, and the hall was quite filled up. The lecture, which was highly interesting from the beginning to the end, was heard with rapt attention; and the speaker laid special stress on man's destiny or Providence, and their selections on occupation of life with their whole force of nature. Among the distinguished visitors were Kommar Probhat Chandra Borooah, of Gauipur, Babu Chandra Nath Mitter, Babu Bepin Chandra Pal, Babu Trailokya Nath Mukerjee, the Assistant Registrar to the University, Professor G. Bruce, and the Revd. Mr. Strong, of whom Babus Chandra Nath Mitter, Bepin Chandra Pal and Revd. Mr. Strong also spoke on the subject. The President in his concluding speech highly thanked the Club for the useful work it has done for the past years, and also for annually providing opportunities to the public of hearing interesting lectures like the one of that evening. With votes of thanks to the chair and lectures proposed by the Secretary, the meeting dispersed.

On Sunday following, the members amused themselves and made two theatrical performances, one from Shakespeare, and the other from an Assamese drama in the hall of the City Collegiate School, Beniatola.

BEHAR NATIONAL COLLEGE READING ROOM.

In connection with Behar National College, reading-room for students has been opened. All College students and students of

1st class of a H. E. School are eligible as members. The rate of subscription being 2 annas a month. Papers of all sorts, dailies, bi-weekly, and also weekly, fortnightly, and monthly papers from all parts of India, and some from abroad, are offered for reading in the Club. One of the professors of the College is the Secretary, and a third-year student is his assistant. The intention of the Secretary is to follow a programme somewhat like that of the Society for Higher Training at Calcutta.

DAVID HARE ATHLETIC CLUB.

New season commences from the 1st January 1895. The newly-elected Secretary is doing his duty in good spirit and with strong and clean hands. The annual examinations being over, the number of the members is being increased day by day. It has already been settled to take Rs. 3 from every member annually.

The Club has made arrangements for all sorts of play, such as football, cricket, tennis, etc.

EDEN HINDU HOSTEL.

CONGRATULATION.—We heartily congratulate our worthy friend and fellow boarder, Babu Bijoy Nath Sirkar, B.A., of the Presidency College, on his coming out successful in the Entrance Examination of the Roorkee Thompson Civil Engineering College. Babu Bijoy Nath stands twelfth in the list.

PHOTOGRAPH.—On the afternoon of the 14th December a photograph was taken of a group of about 85 boarders of the Hostel by Mr. S. C. Sen, the well-known photographic artist of Bengal. The portrait has been beautifully executed. It is to be regretted that all the boarders could not be induced to sit in the group.

HARADHAM BINAPANI LIBRARY.

A PUBLIC library has recently been established at Haradham under the patronage of Babu Kedar Nath Roy, and through the influence of the learned men of the village. The first weekly meeting of the above-mentioned library was held on the 2nd December (1894) with Babu Kedar Nath Roy in the chair. At the sitting of the meeting, the Secretary Babu Barada Prasad Roy, in submitting the report of the library, observed that the idea of establishing a Public Reading Room originated in the heads of some of the leading men of the village, and since that time they devoted themselves entirely in carrying out the project. But owing to their pecuniary wants, and the utter want of sympathy of many of the villagers, who are ignorant of the advantages of a public library, and who, instead of encouraging those who first took the matter in their hand, rather try to dissuade them from the noble purpose, they had to undergo many difficulties before they were successful in doing something, that would really promote the interest of the people. The library is indebted to the liberality of some of the respectable men of this and the adjoining villages, who did not only subscribe towards its establishment, but who also take a regular care of it, and are always ready to sacrifice their own comforts for any help which lies in their might and capacity. The amount of subscription raised is about Rs. 250, and the number of books bought is about 200, including Vernacular and English works. Babu Nobin Chandra Sen, Deputy Magistrate and Deputy Collector (at present) of Ranaghat, has kindly presented all his works to the library. The lecturer of that day, Babu Dwarka Nath Sen Gupta, Head Master of the Haradham M. E. School, made a very excellent speech about the public utility of a library, which is too long to mention. After a vote of thanks to the chair, the meeting was brought to a close.

MIRZAPUR UNION.

ONLY one business Meeting (the sixth) took place on the 2nd instant. In it lively discussions took place about the several parts of the management of the Club. The Treasurer's, as well as the Secretary's, reports were duly passed. The Vice-President proposed a few rules that were unanimously carried. The chief feature of these rules was that a few classes of membership were created.

We had the pleasure to enrol a few members this month, and we thank Babu Sachindra N. Mukherji for his kind present of a few valuable works, one of which is Bankim Chandra's and two Vidynasagar's.

We have also to thank our Vice-President for his regularly presenting us with the *Education Gazette*, Babu B. K. Mukherji with the *National Guardian*, &c., and Babu J. N. Mullick with the *Hindu Patriot*.

SUHRID SAMMILANI SABHA.

THE 20th ordinary meeting of the Sabha was held on Saturday, the 1st December, at 5-30 P.M. The Secretary, Babu Radha Krishna Ghosh read an interesting paper on the "Lessons as taught by the Western Nations." The paper was very much appreciated for its clear and correct exposition of the leading traits in the characters of the Western nations, which we can profitably assimilate and imbibed, and of their national ideals which are unmistakably the best.

The 21st general meeting was held on Saturday, the 15th December, at the hall of the Calcutta Boys' School at 5-15 P.M. Mr. A. C. Roy took the chair, while Babu N. N. Mukherji read a paper on "Western Civilization in India."

A meeting of the Executive Committee was held at the office of the Sabha, No. 25-9, Mott's Lane, on Wednesday, the 5th December, at 4-45 P.M. The Senior Member occupied the chair; the Secretary read a nice report of the progress of the Sabha during the last term, which showed a considerable increase of the number of members and augured a hopeful future. The Assistant Secretary read a report of the fluctuation of the number of members, and the Treasurer of the financial condition of Sabha, the latter being greatly deplored. On the motion of Babu Sachindar Nath Mukherjee the privilege of asking questions to the officers relating to the management of the Sabha has been given to the members of the Committee and to the members at large through their representatives in the Committee.

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"Our Library and Reading-Rooms are making steady progress every day. Members propose shortly to hold a public meeting in which they intend to entertain their audience by giving a theatrical performance of the 'Trial Scene of the Merchant of Venice.' Of late a large number of books have been added to the Library. The secretaries and the members are discharging their duties energetically."

CRICKET.

A FRIENDLY match was played between the Presidency College C. C. and the Medical College C. C. (civil team) on the grounds of the former on Sunday, the 18th instant. It resulted in a victory for the home team by 7 wickets and 55 runs.

The medicos winning the toss elected to bat. They were all disposed of for 31 runs, owing to the excellent bowling of A. N. Chaudhuri and B. Sarvadikari, the former taking 5 wickets and the latter 4. S. N. Das, of the Medical, scored 7 runs, which was the highest score.

Then the Presidency went in and scored 86 runs for 3 wickets:—

	Runs.	
S. Chaudhuri	22	Out for handling the ball.
A. Mitra	80	bd, S. N. Banerji.
N. Nag (Capt.)	28	not out.
A. Chaudhuri	8	bd. by S. N. Banerji.
Byes	8	
Grand Total	86	

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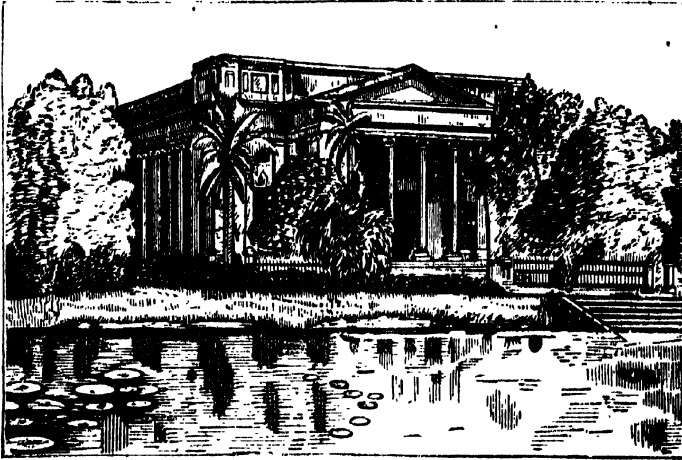
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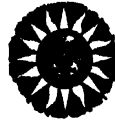
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1895.

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MONDAY, FEBRUARY 11TH	Entrance Examination begins.
MONDAY, FEBRUARY 18TH	B. A. Examination begins.
TUESDAY, FEBRUARY 19TH	...	...	...	...	F. A. Examination begins.
TUESDAY, MARCH 5TH	...	...	...	...	Pledership Examination begins.
TUESDAY, MARCH 12TH	...	...	...	...	L. M. S. Examinations begin.

NOTES AND NEWS.

THE absence of His Excellency the Chancellor undoubtedly robbed Convocation this year of a good deal of its interest. On the other hand, the arrangements made for the purpose of rendering the speakers audible made the proceedings far more intelligible than they have been heretofore. The dais was removed to the further end of the hall, and behind it was erected a screen of sheet iron in the shape of a paraboloid of revolution. In this way, the speaker's mouth being put at the focus of the paraboloid, the waves of sound were reflected down the hall in parallel lines, and the Vice-Chancellor's excellent address could be distinctly heard by most of those present, and would, no doubt, have been so heard by all had the building been free from noise and confusion.

ONE of the great topics of the Vice-Chancellor's address was the alleged variation of standard in the examinations. It is said by some of our critics that, according to the law of averages, the number of successful candidates in any particular branch ought to be on the whole about the same from year to year, whereas it is actually very variable. In Cambridge, for instance, we find that number of wranglers departs very slightly from the average. In Calcutta the proportion of those who gain first classes in mathematics in the M.A. Examination is constantly changing. The Vice-Chancellor sought

to justify the ways of the University to the student by dwelling on the complexity of the examinations and the care which is taken to secure uniformity, in consideration of which he seemed disposed to think that the disparity of the results of different years was due not to a variation of standard but to inequality in the candidates themselves. This is no doubt true in the main ; but is there not after all room for improvement in the methods of examination ?

THE new Fellows of the University are Mr. C. L. Griesbach, C.I.E., Surgeon-Major The New Fellows. . G. S. Ranking, Mr. D. B. Horn, Mr. M. Du S. Prothero, the Rev. J. Edwards, Maulavi Abdul Karim, Mr. Jagannath Baruya, Babu Deva Prasad Sarvadhikari, Bhupendra Nath Basu and Nrisinha Chandra Mukerji, the three last being those elected by the Masters, and holders of higher degrees in some Faculty and Bachelors of Arts who graduated before the year 1867.

BABU DEVA PRASAD SARVADHICARY, M.A., B.L., who was returned at the head of the poll at the last Fellowship election of the Calcutta University, is the second son of our well-known townsman Dr. Soorjee Kumar Sarvadhikary, himself a Fellow of the University. His uncle, Rai Raj Kumar Sarvadhikary Bahadur, is also a Fellow of the University, as was his uncle, the late lamented Babu Prasanna Kumar Sarvadhikary, the distinguished and benevolent educationist

and author. Babu Deva Prasad is thus the fourth Senator of his family, a distinction not to our knowledge enjoyed by any other family in the country.

He received his early education in the Sanskrit College and in the Hare School. In 1882 he graduated M. A. with Honors in English from the Presidency College. Besides Government and College Scholarships he obtained the Duff Scholarship and the Govind Prasad Pundit Scholarship for special proficiency in English and Sanskrit. From an early age he has taken keen interest in public affairs, and it was largely through his exertions while yet in school that a sum of nearly Rs. 6,000 was raised from among the students of Calcutta in 1877 in aid of the sufferers from famine in Madras. While at the Presidency College he took an active part in the proceedings of the Presidency College Union, the Students' Association and the Graduates' Association. He also actively supported the anti-child marriage movement, which was started under the auspices of the Students' Association, and was one of those who took and kept the pledge of the Society not to marry before the age of 21.

LEAVING College he was articled to Babu Gonesh Chunder Chunder and was admitted as an attorney in 1887, having, in 1883, taken his Bachelor's Degree in Law. He is a member of the firm of Messrs. Kally Nath Mitter and Sarvadhikary, and is held in esteem as a practitioner. Babu Deva Prasad has long been the Sub-Editor of the *Hindoo Patriot*. He was also intimately connected with the *Bharatbasi*. As a member of Congress, the British Indian Association, and of the Indian Association, Babu Deva Prasad has been closely identified with all important political movements of the day. His speech at the last Calcutta Congress in support of his Salt Tax Amendment was a memorable one. In 1892 Babu Deva Prasad was elected a Municipal Commissioner, and is one of the Municipal representatives on the Public Library Committee. In those capacities he has striven for economy with efficiency. He has opposed needless increase of local taxation. He has opposed the illiberal reduction of the municipal grant to the Public Library. He has actively supported the scheme for a central play-ground at Marcus Square, for which the Society for the Higher Training of Young Men has long been striving. He has always taken a deep interest in all educational questions, and will doubtless prove a useful member of the University Senate. He is thirty-two years old.

THE Sonomani Sanskrit Prize has been awarded to Kokileswar Bhattacharya. The B.L. gold medal and the Ritchie Prize have been gained by Jyotish Chandra Acharyya.

THE following text-books in Telugu have been prescribed for the Entrance Examination of 1897: in prose, the Panchatantra; in poetry, Selections published by the University of Madras for the Entrance Examination of December 1893, pp. 13-36.

THE Tawney Memorial Committee have received from England an excellent bust of our former Registrar, Mr. C. H. Tawney, C.I.E. With the sanction of the University, the bust, raised on a suitable pedestal, will be placed in the Senate Hall, to the left of the bust of Mr. Woodrow, and symmetrically opposite to the bust of Sir Cecil Beadon.

THE Sthal Pakrasi Institution will be recognised by the Syndicate as a High School New Recognised School, qualified to send up candidates to the Entrance Examination.

ALMORA is to be included in the list of centres for the Entrance Examination.

BABU Jogannmohan Sen, Munsif of Patna, has suggested that instead of restricting the power of countersigning the voting papers of electors at the annual election of Fellows to Magisterial officers alone, the power should be extended to all judicial officers. This suggestion has, we believe, been accepted by the Syndicate, and a request will be made to the Government of India to sanction the proposed extension.

IT is satisfactory to know that, though the revenue which the University derives from investments has diminished, owing to the reduction of the interest on Government paper, yet the capital invested is steadily increasing. A sum of thirty-five thousand rupees out of the Fee-Fund will be added to the sums already held by the University in the Government 3½ per cents.

AT the Entrance Examination this year the number of candidates is 5,783, at the F. A. Examination 3,041, and at the B. A. Examination there are 950 in the A. Course and 477 in the B. Course. Last year the corresponding figures were 5,380 in the Entrance Examination, 2,360 in the F. A. Examination, 1,015 in the A. Course, and 381 in the B. Course of the B. A. Examination.

THE following gentlemen have been appointed Examiners in the coming Entrance, F.A. and B.A. Examinations:—

ENTRANCE EXAMINATION.

English.

The Rev. K. S. Macdonald, *Head Examiner*.
Mr. J. N. Das Gupta.
Babu Satis Chandra Banerji.
Mr. Mohamed Azizul Huq.
Babu Dhanaballabh Set.
Mr. R. E. O. Bird.
Babu Matilal Chatterji.
Mr. J. S. Zemin.

Babu Mahit Chandra Sen.
 „ Ramananda Chatterji.
 „ Jyotis Chandra Basu.
 „ Satis Chandra De.
 „ Jogendra Nath Sen.
 Mr. H. A. Stark.
 „ G. S. Bomwetsch.
 Babu Hiralal Halder.
 Mr. C. Jordan.

Mathematics.

Mr. J. H. Gilliland, *Head Examiner.*
 Babu Govinda Chandra Das.
 „ Mohini Mohun Chaudhuri.
 „ Govindalal Set.
 „ Haridas Chatterji.
 „ Upendra Narayan Sinha.
 „ Baidya Nath Basu.
 „ Kali Prasanna Chatteraj.
 „ Kshetra Mohan Basu.
 „ Jyoti Bhushan Bhaduri.
 „ Juanchandra Ghosh.
 „ Bhagabati Charan Das.
 „ Asutosh Pal.
 Mr. Tabraiz Ali.
 Babu Mohini Mohan Ray.

Sanskrit and Bengali.

Babu Krishna Kamal Bhattacharyya, *Head Examiner.*
 „ Jogendra Nath Basu.
 „ Ramkumar Chakravarti.
 Pandit Asutosh Shastri.
 Babu Murali Dhar Banerji.
 „ Sarat Chandra Gupta.
 Pandit Baradakanta Badyaratna.
 „ Hurimohun Bidyabhusan.
 Babu Bihari Lal Banerji.
 „ Jnancharan Mukerji.
 „ Ramprasanna Mukerji.
 „ Mukunda Chandra Bidyabagis.
 „ Kalikrishna Bhattacharyya.
 „ Narayan Chandra Bhattacharyya.

History and Geography.

Babu Krishna Bihari Sen, *Head Examiner.*

History.

Babu Sibendra Nath Gupta.
 Mr. Abdul Hak Abid.
 Babu Isan Chandra Ghosh.
 „ Kunjo Bihari Basu.
 „ Bepin Behari Sen.
 „ Gopal Chandra Ganguli.
 „ Bir Chandra Sinha.
 „ Jadunath Sircar.

Geography.

Babu Brajendra Nath Chatterji.
 „ Kali Sankar Sukul.
 „ Kali Das Mallik.
 „ Rajendra Nath Chatterji.
 „ Umes Chandra Ghosh.
 „ Hriday Chandra Banerji.
 „ Birajmohan Majumdar.
 „ Jnanendra Chandra Mukerji.

Greek—Mr. J. N. Farquhar.

Latin—Miss Florence Holland.

French—Rev. E. Francotti, s.j.

Arabic { Shamsul-ulama Shaikh Mahmud Gilani.

Persian { Shamsul-ulama Maulavi Ahmed.

Urdu—Maulavi Md. Yusuf Jafari and Syed Rahimuddin.

Hindi—Babu Kanilal Shastri.

Burmese—Mr. A. W. Lonsdale.

Uriya—Babu Ramprasanna Mukerji.

Armenian—Mr. J. Stephen.

Assamese—Babu Ramakanta Barkakoti.

Khasia—J. Roberts, Esq.

Parbatia—Babu Kedarnath Chatterjee.

Mahratti—Mahadev Yeshavant Dole, Esq.
Tamil—R. Dhanaau Koti, Esq.
Telugu—C. Narayan Swamy, Esq.
Gujrathi—D. D. Mehta, Esq.
Drawing—W. H. Jobbins, Esq.

FIRST EXAMINATION IN ARTS.

English.

Babu Debendra Nath Basu.
 „ Heramba Chandra Maitra.
 Mr. W. B. Livingstone.
 „ N. N. Ghosh.
 „ W. Billing.
 Rev. J. Lamb.
 „ A. P. Telfer.
 Mr. Abdur Rahim.
 Rev. J. Bruce.
 Babu Lalit Kumar Banerji.

Mathematics.

Mr. A. Thomson.
 Mr. C. Little.
 Babu Mahendranath Ray.
 „ Bipin Bihary Gupta.
 „ Kalipada Basu.
 Mr. D. N. Mallik.
 Babu Rajmohan Sen.
 Rev. E. S. Summers.
 Babu Haran Chandra Banerji.
 „ Syamadas Mukerjee.

Sanskrit.

Babu Nilmani Mukerjee.
 „ Kailas Chandra Datta.
 „ Bireswar Chatterjee.
 „ Uma Charan Banerjee.
 „ Janaki Nath Bhattacharyya.
 „ Kali Prasanna Bhattacharyya.
 „ Kunjalal Nag.
 Pandit Sivanath Sastri.
 Babu Ramprasanna Mukerjee.
 „ Bidhu Bhushan Goswami.
 „ Kailas Chandra Bhattacharji.

Bengali—Pandit Sivanath Sastri.

Arabic and Persian—Surgeon-Major G. S. A. Ranking,
 Shams-ul-ulum Shaikh Mahmud Gilani and Shamsul-
 ulama Maulavi Ahmed.

Latin—Miss Florence Holland.

Greek—Rev. J. Edwards and Mr. H. Stephen.

Armenian—Mr. J. Stephen.

French—Rev. E. Francotti, s.j.

Pali—J. Gray, Esq.

Botany—P. Brühl, Esq.

Physics—Rev. Fr. E. Lafont, s.j., P. Brühl, Esq., J. C. Bose,
 Esq., n.s.c., and Rev. J. Watt.

Chemistry—W. H. Wood, Esq., Babu Ramendra Sundar
 Tribedi, P. C. Ray, Esq., and P. Mukerjee.

History—A. F. R. Hornle, Esq., Babu Binayendra Nath
 Sen, Babu Sibcharan Gu, Babu Adharcharan Mukerji
 and Babu G. C. Bose.

Logic—Babu Syama Charan Ganguli, Babu Ambika
 Charan Mitra, Babu Jnan Ranjan Banerji and Babu
 Lalgopal Chakravarti.

B. A. EXAMINATION.

English—J. Mann, Esq., H. M. Porcival, Esq., C. R. Wil-
 son, Esq., Rev. J. Edwards, Rev. J. N. Farquhar and
 E. M. Wheeler, Esq.

Philosophy—H. R. James, Esq., Babu Brajendranath Sil,
 Babu Nilkanth Majumdar and H. Stephen, Esq.

Mathematics—W. Booth, Esq., and Babu Gourisankar De.

Sanskrit.

Babu Hara Prasad Sastri.
 „ Nrisinha Chandra Mukerjee.
 „ Rami Prasanna Mukerjee.

Arabic and Persian.

Surgeon-Major G. S. A. Ranking, Shams-ul-ulam Shaikh Mahmud Gilani and Shams-ul-ulam Maulavi Ahmed.

Physics—P. Brühl, Esq.

Chemistry—A. Pedler, Esq., F.R.S.

Geology—C. L. Griesbach, Esq., C.I.E.

Latin—J. Mann, Esq.

Greek—C. R. Wilson, Esq.

French—Rev. E. Francotti, S.J.

History—Rev. J. P. Ashton.

Physiology—Surgeon-Captain A. W. Alcock.

Botany—P. Brühl, Esq.

Mr. C. Little and Mr. A. Thomson will assist the Registrar in tabulating the results.

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THIS year the M. A., Pre-mchand Roychand, B. L., and Honors-in-Law examinations will begin on the 1st November.

Dates.

In 1896, the Entrance examination will begin on the 27th January, and the F. A. and B. A. examinations on the 6th February. The re-examination of unsuccessful candidates at the ensuing Second L. M. S. examination begins on the 11th November 1895.

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THE arrangements for the annual examination of the higher classes of the Bengal Madrasas will be the same as last year. Dr. A. F. R. Herne will act as Registrar and Shamsul Ulama Maulavi Ahmad, as Assistant Registrar, to the Central Board of Examiners. The following examiners have been appointed:—

I.—Arabic Literature	Shamsul Ulama Maulavi Ahmad, Head Maulavi, Calcutta Madrasa.
	Maulavi Abdur Rahim, Second Maulavi, Calcutta Madrasa.
II.—Law, Principles of Law & Faraiz.	Maulavi Muhammad Rasid, late Head Maulavi, Hooghly Madrasa.
	Maulavi Vilayat Husain, Calcutta Madrasa.
III.—Logic, Rhetoric, Munazara and Syntax.	Maulavi Muhamed Ismail, Calcutta Madrasa.
	Maulavi Sadat Husain, Calcutta Madrasa.
IV.—Philosophy, Aqid, Geometry, Arithmetic & Persian.	Maulavi Gholam Salmani, Head Maulavi, Hooghly Madrasa.
	Maulavi Zulfiquer Ali, Superintendent, Chittagong Madrasa.
V.—Khaziji Translation and Essay.	Maulavi Abdur Rahim, Calcutta Madrasa.
	Maulavi Gholam Salmani, Head Maulavi, Hooghly Madrasa.
	Maulavi Wahiduddin Ahmad, Calcutta Madrasa.
	Maulavi Abdul Khair Muhammed Siddiq, Superintendent, Dacca Madrasa.
	Maulavi Abdur Rahim, Calcutta Madrasa.

The examination will be held on five days, from 2nd to 7th February 1895 (omitting Sunday, the 3rd).

* *

It has been ruled that a student whose name appears in the gazetted list of candidates who have passed the Entrance or the First Arts Examination, but who has not received his certificate from the Registrar of the University, may be provisionally admitted to the 1st or the 3rd year class of a college, on condition of his producing the certificate within a reasonable time.

Certificate.

A FEW FRAGMENTARY THOUGHTS ON WORDSWORTH.

1. THE term "Nature" is used by poets in two senses. It means on the one hand a creative principle—what Lucretius would call *natura naturans*. And it also denotes a created object—*natura naturata*. The former is an activity, a power: what poets call the Life of Nature, her heart, her soul, her spirit. The latter includes all created things. These are not two distinct meanings of one word, but two aspects of the same thing: the latter the symbol or expression of the former, the former that which gives the latter its meaning. Without the symbol the meaning would be invisible: without the meaning the symbol would be empty. *Natura naturans* without *natura naturata* would be *arca*; *natura naturata* without *natura naturans* would be *raena*.

2. The old poets were chiefly alive to the outward face of things: it is the inner soul of Nature which impresses the modern poet. Even if we limit ourselves to a view of English poets without going any further back than Chaucer, the remark would hold good. The old poets were indeed alive to a inner meaning behind the face of Nature, but were not occupied so much with symbolism as with description. So also the poets of this century delight to describe the aspect of Nature, but almost always with an eye fixed on what lies behind. Take even so modern a poet as Milton and study his description of "Gray-hooded even" (*Comus*, v. 188) and it will be found to appeal almost entirely to the eye. Compare this with Wordsworth's sonnet, "It is a beauteous evening calm and free." This sonnet is evidently indebted to Milton, and the leading idea in the description may perhaps be said to have been suggested by the passage in *Comus*, and yet the use made of it is entirely different. The picture is drawn only to show us the "adoration" and "holiness" of which it speaks.

3. What is this life in Nature? Wordsworth would answer it is God. But this is not to be understood as a Pantheistic utterance. The Wordsworthian or Christian Pantheism is quite distinct from Pantheism proper, in two ways: (1) God is in the world but not *only* in it. Immanent, but transcendent too. Pantheism proper expresses itself in the formula, the world without God = o; God without the world = o. The Christian Pantheism, while keeping the first term of the formula, substitutes for the second, God without the world = God. (2) The conception of man is different in the two. In the one—Pantheism proper—he is a part of the Divine Being, an emanation of Deity, in the other he is a separate personality—"Is He not all but thou, that hast power to say 'I am I?'" (Tennyson's *Higher Pantheism*.)

4. What then is the place of man in relation to Nature. Some poets regard man as something quite distinct from Nature. But Wordsworth observes the spirit permeating Nature, and finds it to be the same as that which inspires man. We find, he says, God in both. Man is thus in harmony with Nature because he is animated by the same spirit which moves through Nature. Man and Nature are in communion because

both meet in God, and the two terms, apparently separate are really and ultimately in unison.

5. Hence we arrive at Wordsworth's most characteristic doctrine. It is set forth in the heading of the eighth book (*Retrospect*) of *The Prelude*—"Love of Nature leading to Love of Man." With regard to this two questions arise: (1) Why should a love of Nature end in a love of man? Because, we are told, man manifests in a higher form the soul which inhabits Nature: man's moral nature supplies the key to the problems of Nature. If we love the earlier and lower manifestation, we are prepared to love the later: advance from one to the other is made along a path of natural development, unless it is made growth is stunted and love of Nature does not reach its climax. (2) Why should the love of Nature be the best preparation for the love of man? The poet's answer is that it is so because it exhibits in simplicity that which exists in man in complexity. Hence by loving Nature we learn to commune with the spirit that pervades the universe. Nature interprets the Life of Man; and then the Life of Man interprets Nature.

6. It is difficult to select illustrations of these ideas from the poet's writings, because they are so numerous. But we may instance three representative passages.

(1) One from the *Lines composed a few miles above Tintern Abbey*.

I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still sad music of humanity,
..... and I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interposed,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

Here observe (a) How Nature is spoken of as breathing the "music of humanity."

(b) The belief in a spirit that impels alike "all thinking things," i.e., man, and "all objects of all thought," i.e., nature, interposed through Nature and "in the mind of man."

(2) In *Michael* the poet tells us how he had been taught by "the gentle agency of natural objects" to feel for and to think of man.

And hence this Tale, while I was yet a Boy
Careless of books, yet having felt the power
Of Nature, by the gentle agency
Of natural objects, led me on to feel
For passions that were not my own, and think
(At random and imperfectly indeed)
On man, the heart of man, and human life.

3. The third passage is from *The Retrospect* which forms the eighth book of *The Prelude*. The passage is long but worth study.

Yet deem not, Friend! that human kind with me
Thus early took a place pre-eminent:
Nature herself was, at this unripe time,
But secondary to my own pursuits
And animal activities, and all
Their trivial pleasures; and when these had drooped
And gradually expired, and Nature, prized

For her own sake, became my joy, even then—
And upwards through late youth, until not less
Than two-and-twenty summers had been told—
Was Man in my affections and regards
Subordinate to her, her visible forms
And viewless agencies: a passion, she,
A rapture often and immediate love
Ever at hand; he, only a delight
Occasional, and accidental grace,
His hour being not yet come
But when that first poetic faculty
Of plain Imagination and severe,
No longer a mute influence of the soul,
Ventured, at some rash Muse's earnest call,
To try her strength among harmonious words
..... there came
Among the simple shapes of human life
A wilfulness of fancy and conceit;
And Nature and her objects beautified
These fictions, as in some sort, in their turn
They furnished her. From touch of this new power
Nothing was safe: the elder-tree that grew
Beside the well-known charnel house had then
A dismal look: the yew tree had its ghost.

We may note in this passage (a) The elaborate statement of the belief that Love of Nature leads to love of man. (b) The stages in the process. They are chiefly three: (1) The first stage where Nature is loved chiefly as ministering to the animal activities. (2) The second where Nature is loved for her own sake, and man is an interest subordinate to her, an "occasional delight," she a constant love. (3) In the third stage the growth of imagination lays bare the meanings of things, and striving to find utterance speaks of man's life in terms of natural analogy. Nature is now humanised, while in her turn beautifying tales of human life.

THE INVERTED IMAGE ON THE RETINA.

By A de Penaranda, S.J.

How is it that, while the image of an object is pictured on the retina in an inverted position, we nevertheless see the object *erect*, and not upside down? This old scientific puzzle and seeming paradox has cropped up once more of late in a London Monthly, whose article, in turn, gave rise to a prolonged and lively controversy, carried on in the correspondence columns of another London periodical. While various solutions—some very learned, some very ingenious, some more truly paradoxical than the paradox they attempt to remove, none very satisfactory nor very novel—are therein set forth; the writer in the Monthly considers that "the question can probably never be solved, and must remain an unexplained mystery."

That there does remain, and will most probably ever remain, some unexplained and inexplicable (by human science) mystery, ultimately underlying this as well as any other physiological, or psychological and, for the matter of that, any natural or praternatural phenomenon, may freely be granted. This, however, is beside the question: which, if narrowed down to its proper limits—the immediate, and not the ultimate, causes of the phenomenon—seems to me readily to admit of as easy and satisfactory an interpretation as some even of the most elementary optical phenomena.

The explanation which I here venture to propose, as seeming to me undoubtedly the true one, although it has never, as far as I know, been clearly nor completely, if indeed at all, brought forward, may be summed up in the following three all but axiomatic propositions:—

1st. *Our eye, in no wise sees the image depicted on its own retina.* This image, in order to be seen, requires another eye looking at it, as well as another retina impressed by the luminous rays proceeding from it.

In a somewhat analogous fashion, neither does our ear hear the Chladni figures that may happen to be set up by sound vibrations on its tympanum; nor does our sense of touch feel the mark that some stained missile may have impressed by its contact on our skin.

In all three cases alike, the image is a mere accidental and concomitant, not a logically essential or antecedent, nor a physically causal, phenomenon.

2nd. *Nor are we even any way conscious what portion of the retina receives this or that portion of the image, i.e., this or that light vibration, this or that pencil of rays proceeding from such or such a point of the object.*—No more than we are conscious what particular point of our ear-drum is struck by any given sound vibration (in which case, there might likewise exist on that membrane some sort of inverted sound image, created by sound waves proceeding from different directions).

3rd. *What we are truly conscious of, what the retina, through the optic nerve really conveys to our brain, and—thence no matter how—to our soul, or consciousness, is—besides light intensity and colour, dependant on the amplitude and the frequency of the luminous vibrations—with which we are not here concerned—the final direction of these vibrations, as they enter the eye; the final directions of the various pencils of light, or of their axes, as they impinge upon the cornea; and consequently, the directions in which lie the various lightsome points from which they emanate, or (in case of deviation from the straight line, as in reflected, refracted or diffracted rays) seem to emanate,—whatever the portions or points of the retina to which they address themselves, or at which they terminate.* So that the pencils of light, by their more or less oblique impact on the cornea and retina (no matter on what particular point of that membrane they fall) make us aware of the true, or erect position of the object (or of its image—not that on the retina—whether real or virtual) from which they proceed.

Thus does the ear-drum, through the auditory nerve and brain reveal to our consciousness, besides the pitch and loudness of a sound, i.e., the frequency and amplitude of the sonorous vibrations, also the direction of the sound wave, as it enters the ear, and consequently the direction, or (in case of deviation, as in echos) the apparent direction in which the sonorous body lies—no matter what may happen to be the particular point of the tympanum struck by the sound waves.

Thus again our sense of touch, through our sensory nerves, if some missile hit us in the dark, will tell us something not only about its momentum and shape, but also about its direction, the course it was pursuing at the instant of impact, and consequently, something about the place from which it was hurled, or (in case

of deviation) it seems to have been hurled—whatever be the portion of our body on which it has impinged.

The analogy may be carried one step further, if we imagine a number of missiles from various directions having to pass, before reaching us, through a loop-hole (as the luminous rays, to reach our retina, have to pass through our pupil): when, the higher their starting point, the lower will be the portion of our body they will strike, and *vice versa*: thus imprinting, if stained, on our skin, a sort of inverted image of their original location: *which will not, however interfere with our sense of touch apprizing us of their true former position.*

Briefly, the eye does not at all see the inverted image pictured on its retina (any object, to be seen, must be at some distance from the eye) nor does it even make us aware to what particular points of that membrane the various pencils of light converge. But it does reveal—implicitly and indirectly—their various directions, as they enter the eye (just as the frequency and the amplitude of the light vibrations are respectively revealed by the colour and intensity of the light); and consequently, the true directions in which lie the various lightsome points of the object (or of its image, real or virtual, *outside the retina*) from which they proceed. More or less closely paralleled phenomena are furnished by the sense of hearing and the sense of touch. However, one notable difference, among others, between the three sets of phenomena lies in the fact that the latter two senses, being of a grosser nature and lower order, their indications too are but rough and vague as compared with the mathematical precision of the indications furnished by our eye-sight—that noblest and most refined of all our bodily senses, in keeping with its immediate object—those intangible, inaudible, and invisible (as such) vibrations of the invisible, inaudible, and intangible ether.

ISVARCHANDRA VIDYASAGARA.

(Continued from page 7, Vol. I, 1894.)

THE Rajas of Paikpara were very intimate friends of the Vidyasagara's. One day, while driving to the palace of the Rajas, he was suddenly accosted by a lower class man with his dirty *dhuti* on. The man stood just close to the shop of a *mudi*, near the street, at a little distance from the palace. The Vidyasagara ordered his coachman to stop, got down and went to the man who called him, "Uncle Isvar." The man bowed down before him and said, "Uncle Isvar! do you know me?" "O yes, my dear uncle Ramdhan!" said the Vidyasagara. The man took out a dirty sack from his shop and put it on the ground. The pandit sat upon it. The man was exceedingly glad to see a friend of his childhood after a very long time. They talked together for some hours. Some members of the Raj family passed by the shop driving in a carriage for an evening excursion. They saw the illustrious pandit freely enjoying the shopkeeper's company. Their sense of decency was very much shocked at this. On their return home they found the pandit still in the company of his *mudi* friend. Towards evening the pandit reached the palace. As he was speaking to

the chief of the Raj family, those members of the family who had seen the pandit talking with their grocer Raudhan, came to the Vidyasagara and said: "What were you doing with the *nudi*?" "We have known each other since we were young," and it was a very great pleasure to see the good man, replied the Vidyasagara, after a long, very long time." "But is it not becoming to a man of your position to freely mix with an ordinary shop-keeper?" said the members of the Raj family. The Vidyasagara felt very much disgusted at this, and said: "I like to mix with the poor freely and find great pleasure in treating them as friends. If you on that account consider it beneath your dignity to call me your friend, I shall not come to you any more." The Rajas knew the pandit very well, and thought it best therefore to make an apology for their indiscreet interference.

On another occasion while he was talking with one of the Rajas of Paikpara, a poor beggar came to the gate, and was crying aloud for alms. The poor beggar's cry sounded too harsh in the ears of the Raja. He called his durwan in, and asked the reason why the man was crying so loudly at the door. The door-keepers of great men are generally harsh and cruel. The door-keeper of the Paikpara Rajas was no exception to the rule. He ran to the beggar, began to strike him with a lash, and threw him on the ground. The poor man was helpless; he began to cry so loudly that the Vidyasagara who sat upstairs, instantly came down and went to the place where he was lying in a pitiable state. The Vidyasagara raised the man up, wiped his tears, cleansed his face and body with his own clean *chudra* and putting a rupee in his hands, said: "Go your way, my child, and come no more to the house of rich men for alms."

His hatred for cowardice was not less strong than his hatred for oppression and cruelty. The first widow-marriage was celebrated through the efforts of the Vidyasagara, between Pandit Shrish Chandra Vidyaratna and Srimati Kalimati Devi, on the 24th of Agra-hayan 1263 B.S. Pandit Shrish Chandra was descended from a very respectable Brahmin family. He worked for some time as Assistant Secretary and some time as Professor of Sanskrit Literature in the Sanskrit College, and served the Government as Judge Pandit of Murshidabad for a few days. The bride also came from a respectable Kulin Brahmin family in Burdwan. Many influential persons in Calcutta joined in witnessing this marriage. It is needless to say that there were then very few people among the bankers and zemindars of Calcutta who could easily evade the Vidyasagara's influence. Ram Gopal Ghose, Nilkamal Mukerji, and others of the aristocracy of Calcutta took part in the marriage ceremony. The distinguished pleader and judge Rama Prosad Roy, the son of Raja Ram Mohun Roy, the pioneer of Indian Reform, also promised to join it. Accordingly the Vidyasagara called on him a little before the celebration of the ceremony to request him once more not to be engaged else where. Rama Prosad Roy after having talked with him for a while on this matter said: "I am always ready to do all that I can, you know; but I do not wish to take any active part in this matter. I think I should not join in

the ceremony." At this the Vidyasagara looking at the picture of the illustrious Raja Ram Mohun Roy, that was hanging on the wall, indignantly said: "Throw it on the ground, throw it down, throw it down!". The Vidyasagara knew not what is "sweet smile in a man's presence and speaking ill of him in his back."

His reliability of character was wonderful. A few years before his death he found on examining his personal accounts, that there was a very large balance in hand over and above the surplus left out of his own receipts over expenditure.

He believed the money should go to the Government Treasury, since he was in grave doubts if it had not come into his hands while he was an Inspector of Schools and had to deal with heavy sums of money in establishing schools in the villages within the districts under his jurisdiction.

He therefore wrote to the Accountant-General to the effect that the money should go to the Government Treasury. But the Accountant General found no clue to finding the Vidyasagara indebted to the Government. He told this to the pandit, who not being satisfied with this reply sent up the money to him, and the pangs of conscience were thus removed from the pandit's heart.

RECOLLECTIONS OF THE OLD HINDOO COLLEGE.

By Bholanath Chandra.

I.

ONE'S *Alma-Mater* is a fond landmark in one's retrospect. The Hindoo College was my *Alma-Mater*. I left its walls in 1842—now over fifty and two years. But it lives evergreen "in the book and volume of my brain." In old age I cannot better spend its idle hours than in giving "a local habitation" to some of my "airy" college-recollections.

Let me introduce the subject by a short review of our educational history. The Brahmins sealed their knowledge in a language difficult next to the hieroglyphics. Like the forty robbers in Scheherazade's tale, they alone knew, the *Open-Sesame Mantra* that unlocked its rich treasures. They tabooed their Toles like the garden of the Hesperides, the golden apples of which they had to themselves. Under their non-education policy the privileged few monopolized the worship of Sarasvati, and the countless millions went by *cheragh*, or without a spark of light, through a dreary moral Sahara.

Things were no better under the Mahomedan régime. The Pandit and the Moulavi alike vended their articles in homœopathic globules—such only as were indispensable for intercourse in life.

In my *Early days of English Education in Bengal*, published twenty years ago in the *Illustrated Indian News*, I have traced that education to have commenced in Bengal, first of all at Hughli, where the first English vessel sailed up in 1670. It began in the market with rural brokers and banians who picked up words to make themselves understood by the Europeans. The next school was the factory or *koti*, where the *kerani* or clerk mastered the English alpha-

bet and figures, and "copied invoices and account-sales. Under the market-system, the great scholar was Ruttan Sircar. Under the factory-system, the great scholars were Govindaram Mitra and Kanta Bahu. Govindaram was Holwell's Black Zamindar. "Kanta Bahu," says Kissorsy Chand Mitra, "entered the Casimbazar concern as an apprentice. As soon as he mastered the rudiments of the silk business, he was appointed a mohurar. He was at last promoted to the office of writer; in which capacity he came into frequent contact with Mr. Warren Hastings, the then commercial resident of Casimbazar" and afterwards became his personal dewan. The great corypheus of that time was Raja Nabakissen, who was interpreter to Clive.

The second era is dated from the Battle of Plassey. The English ascendancy made the cultivation of the English tongue a matter of every-day necessity. In addition to the market and factory, the Supreme Court in 1774 became an additional school, turning out attorneys' clerks, clever in drawing up petitions, and acting as oracles of law to their countrymen.

The *de facto* schoolmaster was at last abroad. Ramram Misra, our first "pioneer for the mind," opened his first adventure-school towards the end of the last century, and charged each pupil Rs. 16 for teaching milk-and-water English only better than nothing. In the wake of the schoolmaster came one kindred being after another—the bookseller, the printer, the publisher, and the missionary—all important factors and co-operators in our education.

All this while the Government was busy with its conquests, and collection of revenue, and investments. It did nothing towards the education of the people under its sway. On the contrary, it opened the Fort William College for its officials to learn our language and laws. The sentiment then commonly prevalent was that "England had lost America by its folly in allowing schools and colleges," and that India should not be lost as well through the same error. In vain did Wilberforce press to have put in a clause for the education of the Indians in the Charter of 1793. The Court of Directors got it negatived. Not till 1813 did Parliament direct to set apart the sum of a lakh of rupees for the education of our nation. On the announcement of this provision, two men, Rammohan Roy and David Hare, appeared on the field to turn it to account. Rammohan Roy was one of those men whom Providence raises from time to time to mould and alter the circumstances of humanity. David Hare was a simple mechanic without "the power of written or spoken utterance." Drawn together by one common idea, they opened the campaign of knowledge against ignorance—of light against darkness. But they proposed very different tactics. Rammohan Roy proposed to bring about light by religious reformation. David Hare proposed to have it by intellectual culture. The one wanted to have a Brahmo Shava—the other an English school. Their question became one of superiority between the theorist and the practician. Indeed, the first light always strikes the mind of a genius, who first recognises a new fact and makes the first initiative suggestion. But like Franklin who first perceived the law of electricity without antici-

pating the telegraph, the intellectual man many a time does not know to give effect to his suggestion. The practical man is another order of being, who has a mind of a different calibre. He drives the nail on the right head. He organizes, and puts matters in train.

In the midst of their contention as to the choice of means an incident happened which removed the difficulty facing the enterprise. Despite the parliamentary order, they in India still upheld the policy of non-education of the natives, whose ignorance was considered as the best security for the continuance of British rule. But Lord Hastings scouted this barbarous notion. On the return of peace in 1816, his Lordship, in addressing the students of the Fort William College, made this noble avowal: "It is humane, it is generous to protect the feeble; it is meritorious to redress the injured; but it is a God-like bounty to bestow expansion of intellect, to infuse the Promethean spark into the statue, and waken it into a man." The public utterance of this sentiment operated like a public proclamation. The cry went forth through the length and breadth of India. It was taken up at Bombay by Mountstuart Elphinstone, who remarked "though to educate the natives would be our high-road back to Europe, we are bound under all circumstances to do our duty to them."

There now set in a new tide in public opinion. Mr. Hare now drew up a circular, and sent it round to the leading men of the European and native communities. Next he waited on Sir Edward Hyde East, the Chief Justice, for an audience. The learned Judge most cordially took up his proposal, and brought it forward so prominently as to be supposed its originator. Babu Buddinath Mukerjee, the grand-father of the late Justice Unucool Mukerjee, then used to visit the big officials. He was asked by Sir Edward to sound his countrymen on the subject. Favourable reports were brought in. They were followed by preliminary meetings and discussions culminating in a great public meeting of European and native gentlemen, at the Chief Justice's residence in Old Post Office Street on the 14th May 1816. The object being explained, the proposal for a Hindoo educational institution received unanimous approval with many subscriptions on the spot. Nothing in this meeting was so remarkable as the expression of opinions made in it by the Pandits, who, unsuspecting the serious consequences to their prestige and power, spoke in the following strain: "We have been in our day learned nation, and there are still a few learned men among us; but science has been overwhelmed with a rapid succession of barbaric governors, and the light of learning nearly extinguished. Now, however, we trust that its embers are reviving, and that we shall become powerfully a learned people."

One other fact also calls for notice. The meeting was attended neither by Rammohan Roy nor by David Hare, the authors of its genesis. Rammohan Roy had incurred the odium of his orthodox countrymen, and kept away lest his presence should mar the proceedings. Mr. Hare chose to watch the movement from behind the scenes—the good man loving *incognito* performances, and not publicity.

In a second practical meeting held a week afterwards they decided upon founding a *Mahavidyalaya* or the Hindoo College, raised a fresh sum of money by subscription, and formed a Provisional Committee of eight European and twenty native members for chalking out a programme. Tracing the annals of our education, one ought not to pass over the names of these first actors on the scene. They are given below as well in justice to their memory as in the belief that they are likely to be read with interest at this distant day :—

SIR EDWARD HYDE EAST, KNIGHT, *President*.
J. H. HARRINGTON, ESQ., *Vice-President*

W. C. Blaquiere, Esq.
Capt. J. W. Taylor
H. H. Wilson, Esq.
N. Wallich, Esq., M.D.
Lieut. W. Price.
D. Heming, Esq.
Capt. T. Roebuck.
Lieut. Francis Irvine.
Chaturbhuj Nyaratan.
Subram Mahesh Shastri.
Harimohan Tagore.
Gopinohan Deb.
Jankissen Singh.
Ramtanu Mullick.

Obhoy Charan Banerjee.
Randulal Day.
Raja Ramchand.
Rangopal Mullick.
Boishnab Das Mullick.
Chaitan Charu Set.
Mritunjoy Bidyalkar.
Raghununi Bidyabhusan.
Taraprosad Nyabhusan.
Gopinohan Tagore.
Shub Chandra Mukerjee.
Radhakanta Deb.
Ramratan Mullick.
Kali Sankar Ghosal.

Leaving out the five pandits, the other Bengali gentlemen in the committee belonged to the first native families of that day in Calcutta. They appear to have made no invidious caste-distinction in their association—the Brahman, the Bania, the Tagore, the Kayastha, and the Tanti were all at one and met together in furtherance of the cause. There was no noted Khota or Murwari gentleman then in the Hindoo community. The only distinguished outsider was Maharaja Tej Chandra Bahadur of Bardwan, whose name does not appear in the list because of his non-residence in town.

Before long the Europeans retired, leaving the problem to be worked out by the Native Babus. They took six months to frame the necessary rules and complete the arrangements. The great, the important day big with the fate of India at last arrived. On Monday, the 20th January 1817, the Hindoo College became a *fait accompli*. It was opened with due inauguration in the house of Gorachand Bysack at Garanhatta, on the Upper Chitpur Road, the same where the Oriental Seminary is now located. The premises, which they hired, had a central position in the very heart of the native town. They opened the College to teach the sons of respectable Hindoos. It included a school and an academy. In the school were to be taught English and Bengali—reading, writing, grammar, and arithmetic. In the academy the course of study embraced History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other sciences. The opening was made with only twenty pupils; nevertheless the college rose as a memorable landmark between the past ages of ignorance and the future ones of enlightenment. Prophetically, indeed, did Buddinath Mukerjee, the Native Secretary, say to all his countrymen who came to visit the college the next day : “The institution, which was yet but

a seedling, would many years hence resemble the *bur* tree, which when fully grown was the largest of trees in India, cooling and refreshing all those who came under its shade.”

Thus the college saw the light and entered upon its career. The suggestion may have come from outside, but it was purely a native enterprise—the creation of Hindoo effort, proceeding from an impulse of the Hindoo mind with Hindoo founders, and Hindoo funds, and Hindoo management. Great was the excitement which gave it birth. But it did not make progress at all equal to expectation. Slowly in three months did it register 69 names on its rolls. Owing to small income it had to shift from place to place—from Gorachand Bysack's house to Feringi Komul Bose's house at Jorasanko, where in 1830 Dr. Duff at first founded his General Assembly's School. From Jorasanko it removed to Bow Bazar and thence to Tiretta Bazar.

Two causes militated against the success of the college. The country was immemorably accustomed to everything gratis—to gratis education, gratis rehearsals of the Mahabharat and Ramayana, gratis Vyavasthas (legal advices) from the Toles and Chatuspatis, gratis arbitration in matters of dispute, gratis amusements in the way of *patras* and *naatches*. The high schooling fee of Rs. 5 therefore proved a great drawback. They did not appreciate education then as now—saw no proofs of its benefit in judgements and magistrateships to persuade them to part with that sum. To this day learning for its own sake has not come into vogue among the natives.

Secondly, the genius of Hindooism is anti-social. It does not inculcate the cultivation of sympathy and trust by mutual fellowship. It has accustomed our nation to act individually, and not collectively—to work from personal motives, and not from patriotism. It has never taught the moral of the story of a bundle of sticks. Hence, there never has been anything like a national institution, a public seminary, or a public resort for pleasure. The Hindoo College was a novel thing—a new experience with which they knew not how to deal. Besides, the Bengalis have not the spring of energy within them. They are very much prone to act more from a spirit of imitation and not from conviction. They can well start upon an enterprise, but cannot stick to it with an unflagging excitement or unwearied action. Their zeal evaporates without an achievement. At half-way they fall back and break down. They begin with a flash and end in smoke.

During six years the Hindoo College struggled on to keep up its head. Instead of the chances in its favour improving they grew far worse. The firm of J. Baretto and Sons failed, swallowing up the college funds lodged in its hand. Out of upwards of a lakh of rupees, only the sum of Rs. 20,000 was got back. The position of the college now became very critical—it was about to end in a break-up. But to the good luck of India, two providential events occurred to keep on its legs. The Rajahs Buddinath Roy and Haranath Roy and Kalisunker Ghosal came to its rescue

with donations of Rs. 50,000, and Rs. 20,000, and Rs. 20,000 respectively. The Government also came to its protection. To give effect to the Parliamentary order of 1813 which had hitherto been a dead letter, the Government, in 1823, appointed a Committee of Public Instruction. The managers of the college appealed to this body for assistance. It was granted to the extent of Rs. 300 a month, with the proviso that Dr. H. H. Wilson should be taken into the management on behalf of the Government.

In addition to this pecuniary aid the college was favoured also with accommodation in free quarters. Owing to prejudices still lurking in the official mind against educating the Natives in European literature and science, and in favour of the old idea of encouraging Oriental learning, the Government was now about to found a Sanserit College in Calcutta. It was putting the clock two thousand years back. Rammohan Roy, with his genuine liberality of sentiment, came forward to protest against this anachronism. He submitted a memorial to Lord Amherst, which, remarked Bishop Heber, "for its good English, good sense, and forcible arguments, was a real curiosity as coming from an Asiatic." This famous memorial against the inutility of teaching us Sanserit, by one who was a profound scholar of Sanserit himself, is an authoritative answer which ought to silence all sentimentalists in favour of Sanserit learning—a learning that has not produced a new work of importance in the last hundred years, and has not turned out a distinguished enlightened scholar excepting Iswara Chandra Vidyasagara. The late Babu Bhudeb Mukerjee has left behind a noble bequest to his country. But rightly estimated his patriotism must be acknowledged to have been diverted into a wrong channel. Rammohan Roy's appeal produced no other effect than a half-hearted compromise. At Dr. Wilson's persuasion the Committee of Public Instruction agreed to locate the Hindoo College in the same building that was to be erected for the Sanserit College. The Government gave Rs. 1,24,000 towards the erection of that building, and Mr. David Hare the site on the piece of land owned by him to the north of the Gol-digi, now the College Square. On the 25th February 1824, the foundation was laid with the following inscription:—

In the reign of
His Most Gracious Majesty George the Fourth,
under the auspices of
The Right Hon'ble William Pitt Amherst,
Governor-General of the British Possessions in India,
The Foundation Stone of this Edifice,
The Hindoo College of Calcutta,
was laid by
John Pascal Larkins, Esquire,
Provincial Grand Master of the Free Masons
in Bengal,
Amidst the Acclamations
Of all ranks of the Native Population of this City
In the presence of
A Numerous Assembly of the Fraternity
And of the
President and Members of the Committee
of General Instruction
On the 25th day of February 1824,
And era of Masonry 5824,
Which May God Prosper.

The completion of the building took a twelve-month. It rose a graceful edifice in chaste Doric beauty, embowered on the road-side by yew trees, and overlooking the waters of a fine elliptical tank—altogether forming a conspicuous ornament of our city. By January 1825, the college found location within its walls, the permanence of which may be said to have remained undisturbed to the present day. Thus aided and accommodated, the Hindoo College turned over a new leaf and made a rapid progress. Dr. Wilson brought zeal and talent to all that concerned the welfare of the institution. Finding everything in confusion, he thoroughly re-organised and infused efficiency into its management. The primary matter was the improvement of the finances. He realized a large sum outstanding in arrears. There was no discipline; he introduced it, and doubled the hours of teaching. New blood was put into the staff of teachers by bringing in new masters. Merit had no recognition and reward; he set on foot the holding of annual public examinations and distribution of prizes. The college rose in public esteem. Day by day, there was an accession of pupils. The bud that was about to wither away, now put forth its bloom and blossom.

The early history of the Hindoo College reads an important lesson to the natives of Bengal. It teaches how ambition without qualifying equipments is affectation, how daring without energy is bravado, how a leap in the dark results in a breakdown. They were all leading men of their day who undertook to found the Hindoo College, but they launched their venture helmless and chartless upon an unknown sea, ignoring their thousand and one disabilities. The thing proceeded not from their own instincts, they caught the light, a mere glimpse, from outside. It was a national project, of which they had no precedent in the country, no data before them. It required public spirit, of which they had no example in their history. It required the truthness of the compass to the pole, but constancy was a quantity unknown to them. It required a sustaining principle, in which they were not educated. Never accustomed to the maxim of "the greatest good to the greatest number," they found themselves carried into a foreign atmosphere by a public undertaking. The Hindoo College was the first trial of the natives in a public matter. The incapacity, and infirmity, and apathy showed fifty years ago, continue to characterise them to the present day. Untrained in self-reliance, and self-denial, and independent action, the Indians take to many social and political projects in a passion, but which prove only pastimes with bubbles very much to their discredit.

(To be continued.)

WHAT IS A STRAIGHT LINE?—I.

(By Syamadass Mukerjee.)

A. What a masterpiece is old Euclid's! The twenty centuries that have since elapsed have not seen the necessity of a single logical alteration.

B. I am no less an admirer of Euclid's genius, although I do not go so far as to believe that Euclid's logic is absolute perfection.

A. Will you point out an instance of what you consider an imperfection?

B. There are several, even at the very beginning of his work. In fact, Euclid's definitions and axioms are far from being logically unobjectionable.

A. So you find fault with Euclid in those fundamental conceptions of space which the human intellect has not yet been able to grasp thoroughly. But even there, I venture to say, it will not be possible for you to alter Euclid for the better. Do you object to Euclid's definition of a straight line?

B. Surely I do.

A. You cannot, if you look into it narrowly. Do you object to the term *evenly*, a straight line being one, according to Euclid, which lies *evenly* between its extreme points?

B. I should like to know what defence you could make if I did object to it.

A. It is true some geometers have objected to the term *evenly* as either conveying no definite meaning or having the same meaning as *straight-ly*, Euclid's definition becoming in the latter case "a straight line is that which lies *straight-ly* between its extreme points," or in other words "a straight line is a straight line." I think they have entirely misinterpreted the term *evenly*. It is no compliment to their understanding to have taken Euclid for such a simpleton.

B. But you had better explain what you conceive to be the true sense of the term *evenly*.

A. I take *evenly* to mean exactly what is now-a-days expressed by the term symmetrically. With this interpretation of *evenly* Euclid's definition becomes "a straight line is that which lies symmetrically between its extreme points," or, in other words, "a straight line is that which if rotated between its extreme points will always coincide with itself."

B. Your interpretation is certainly intelligent. I must even admit that Euclid's definition thus interpreted is more acceptable than any of the usual modern substitutes that have been proposed for it. Still it is not logically complete. In fact, the conception of a straight line is intricately involved in the conception of space, and as such must remain incomplete so long as our conception of space is so.

A. I do not understand you.

B. Allow me before I explain myself, to ask you a few questions. What conceptions do you think are fundamental in geometry, that is, from which the rest are easily derived?

A. The conception of a point and the conception of space.

B. I should rather think that the conception of a point and the conception of the continuity or motion of a point are more fundamental.

A. The idea of space involves the idea of the motion or continuity of a point in all its varieties.

B. The idea of space that we have does not include all the varieties of the continuity of a point

that are theoretically possible. It only involves three kinds of continuity of a point—the line or one-dimensional continuity, the surface or two-dimensional continuity and the volume or three-dimensional continuity. But continuities of higher dimensions than three are theoretically conceivable.

A. I admit what you say; but will you tell me what harm can accrue of our ignoring the four and higher dimensions of space which the human understanding has never yet been able to realize and in all likelihood never will be?*

B. I am of opinion that to have clear ideas about geometry we must take into consideration these higher dimensions of continuity and that it is from neglecting to consider them that fundamental geometrical conceptions are still in their primeval obscurity. Will you tell me now how you define the length of a straight line, in other words, when do you say one straight line is equal to another?

A. One straight line is equal to another when they may be made to coincide by superposition.

B. I object to your use of superposition in defining equality. When you displace a straight line in order to superpose it on another you assume that it continues to be of equal length during the displacement, in other words, you assume a knowledge of equal length in defining equal length and fall into the fallacy of arguing in a circle.

A. You will not perhaps object if I assume that the properties of space are the same everywhere, that is along every right line drawn from every point in it. Take any two points A, B, and draw any two straight lines AC, BD, from them. Then the straight line AC is equal to the straight line BD, provided C stands in the same relation to A as D stands to B.

B. Will you now tell me how you define the length of any line?

A. Take any number of points between the extremities of the given line. Join every consecutive two by a straight line which will be a chord. The limiting sum of the lengths of all these chords, when the number of points taken is indefinitely large and the chord distance between any consecutive two indefinitely small, can be *proved* to be the *length* of the line.

B. You attempt to *prove* what you have not as yet been able so much as to *define*, namely, the *length* of a line. But you are not alone to blame. This is an error into which all mathematicians appear to have fallen (so far as I am aware). The truth is, what you have said *can be proved* is simply the proper *definition* of the length of a line.

A. I thank you for correcting my mistake.

(To be continued.)

* The writer has pointed out elsewhere (Shuhrid No. 2-3, Vol. 1) and, it is believed, for the first time, that one who can physically realize four-dimensional space will be able to invert a hollow rubber ball inside out without tearing it or make his right and left limbs become his left and right limbs respectively without surgically operating on them. These feats, however, have never yet been accomplished by skill or chance.

DIFFICULTIES OF INDIAN STUDENTS.

IN the course of his convocation speech the Vice-Chancellor made the following interesting remarks upon the condition of our students:—

"To say that only 30 or 40 per cent. of the candidates pass the examinations is equivalent to saying that from 60 to 70 per cent., fail. This, it cannot be denied, is a very heavy proportion, and means, to the majority of those who fail, acute disappointment and the heart sickness that follows labour spent in vain. To some it means despair. With all such we can cordially sympathise; but, the circumstances of education in India being what they are, we can hardly feel surprised at the result. There is an overwhelming demand for University education, as affording to large classes the only opening, I will not say to wealth and honour, but to bare subsistence. The demand was met in earlier years partly by the colleges which the Government provided in the most important centres, and partly by those great institutions which owe their existence, not merely to missionary zeal, but to that generous and kindly interest in the people of India and their education which is felt by large numbers of persons in Great Britain and America. For many years the colleges so established and maintained were sufficient for the needs of the time. But as the demand for education increased, it became necessary to provide for it in other ways. During the last ten or fifteen years we have witnessed unexampled activity in the foundation, by private enterprise, of colleges and schools offering instruction in the standards of the University at very low rates of fees. Still, it cannot be denied that the existing conditions are in many ways unfavourable to the Indian student. In most colleges the class-rooms are crowded, and it becomes increasingly difficult for the Professor to give his attention to individual needs; and thus instruction becomes professorial instead of tutorial. Many of the students, though still belonging to what may be called the literate classes, are very poor, and can barely afford to purchase the necessary text-books. Books of reference, so indispensable an aid to education are mostly beyond their means, and can only be consulted in the college libraries, not perhaps at the moment they are wanted but only when they can be had. Many live amid surroundings of almost squalid poverty in crowded rooms with bad ventilation and worse light. No great number seemed until lately to have any rooted belief in the virtues of fresh air and physical exercise, though there are marks of a gratifying advance in this direction. Compare all this with the spacious and comfortable quarters, the abundant facilities for study, the opportunities for exercise and recreation, and above all, perhaps, the freedom from pecuniary anxiety, which are enjoyed by the majority of Oxford and Cambridge men. The comparison will enable us to understand how much more favourable to study, to health, and to success in the examinations are the conditions of English University life than those which prevail in India: and we shall no longer wonder at the frequent failure of Indian students to pass their examinations.

It is easy to state the difficulties under which Indian students labour, but it is by no means easy to devise a remedy. Crowded class-rooms are a necessity in col-

leges maintained by private agencies; for the fees are low, and without a large attendance of students the expenses cannot be met. The poverty of the students, and the disabilities arising therefrom, are matters which it is almost useless for me to touch upon here. They may be exhorted to betake themselves to other callings; but what other callings are open to them? Trade and commerce demand capital. Admirable facilities are provided in special institutions for learning medicine and engineering; but the way to profitable occupation in these professions is as yet very narrow. In all directions they find the road barred, and they are forced into the Arts Colleges to run their chance with a crowd of competitors. If they succeed in that endeavour, they are at any rate equipped with a degree, which, if not a certain passport to success, is at least an element of strength. Whatever then can be done to increase the proportion of graduates, to diminish the proportion of those who find the labour of years wasted so far as regards the attainment of a degree, will I think be well done. I spoke just now of the squalid surroundings of many of the students, especially of those who come from a distance, in the lodgings in which they are compelled by their poverty to dwell. It would be a work of the utmost beneficence to enable them to exchange those sordid habitations for airy and comfortable hostels, like that which stands within a stone's throw of this building, where they would not only be able to pursue their studies under conditions of greater health and comfort, but would also be withdrawn from temptations to an irregular life such as now sometimes beset them. The Lieutenant-Governor of Bengal has taken the most close and constant interest in this question, and would, I am convinced, gladly second any efforts that private liberality might make for the provision of hostels for mufassal students. Again, physical exercise and manly sports are claiming year by year a larger number of votaries among our students; and to all who are interested in that development of student-life, the Calcutta Maidan, on the occasion of any great football match, affords a gratifying spectacle. The game is witnessed by hundreds or thousands of enthusiastic students, who follow its various incidents with keen appreciation, in a way that was absolutely unknown to them only a few years ago. One of the last acts of our late Chancellor, Lord Lansdowne, was to offer a cricket challenge shield for competition by Native Elevens from any school or college in Bengal affiliated to the Calcutta University. The gift added one more to the many benefits which this University owes to the public spirit and the private liberality of its late Chancellor."

REVIEWS.

SOLUTIONS of the examples in Mukeji's Geometry of Conics. By Professor Haran Chandra Banerji, M.A., of the Ripon College. Price, Rs. 12.

This book may be looked upon as a sequel to the text-book. Babu Haran Chandra does not work for a passive student; he gives the sketch leaving it for the student to fill up the outline; the mind has thus free scope and exercise in mastering this difficult branch of mathematics. The solutions are generally the simplest possible, and the author has not sacrificed clearness to

brevery. The get-up reflects credit on the publisher (Babu Kedar Nath Basu, B.A.) and the figures appended will, no doubt, be of great help to the student.

GUAN PRABHU. By Sricharan Chakravarti. Published by S. C. Basu, Calcutta. Price, As. 4

This is a Bengal Prose Reader and will be found suitable as a text-book for the lower forms of High English Schools and the fourth form of a Middle English or Middle Vernacular School. The language is clear and idiomatic, and the printing well done. The *Ascension of the Pandavas* (First Part) would better have been omitted. A sentence in the life of the Vidyāsāgara (p. 87 of the book under review) has a tinge of oriental exaggeration and may be altered for the better in the next edition.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

ALBERT COLLEGE.

THE COLLEGE.—Some one hundred students have been sent up for the F. A. Examination this year.

We congratulate Babu Indu Bhisan Mullick, M.A., Professor of Mathematics and Science of this College, on account of his passing the last B. L. Examination.

THE ALBERT HALL.—In commemoration of the death of Babu Keshab Chandra Sen, a meeting was held in the above hall on the 8th January, at which Baboos Binovendranath Sen, Mohit Chandra Sen and Promotha Lal Sen delivered addresses, and Babu Protap Chunder Mozumdar presided. The hall was almost crowded to suffocation.

The same gentleman also addressed another meeting in this hall on the 22nd January in connection with the 65th Anniversary of the Brahmo Samaj.

A largely attended meeting was held on the 11th January, at which the Honorable Raja Rampal Singh delivered a lecture on the simultaneous Civil Service Examinations. The Hon'ble Babu Surendra Nath Bannerji took the chair. Mr. H. E. A. Cotton, Bar-at-law, also spoke at some length in support of the proposal for holding the Civil Service Examinations in India. The President dismissed the gathering with a few words of exhortation to the young men who composed the majority of the audience to take part in political movements and discuss politics.

CITY COLLEGE.

FRIENDS' UNION.—The tenth ordinary meeting of the Friends' Union was held on Saturday, the 5th January 1895, at 2 P.M. Babu Bepin Chandra Paul, of the Shadaran Bramho Samaj, presided. The proceedings of the last meeting being read and confirmed, the President called upon Babu Dines Chandra Sen to read his paper on "Western Civilisation." The lecturer put forward very eloquently, the different advantages and disadvantages of Western civilisation. Other members spoke on the subject in their turns. The presidential address was very impressive and eloquent. He dwelt on the spirituality of ancient India and regretted that, owing to the contact with Western civilisation, it was fading gradually. The meeting dispersed after a vote of thanks to the chair.

Pundit Barada Kanta Vidhyaratna is absent from the College for a fortnight; he will join the College from the beginning of February.

DACCA COLLEGE.

BEFORE the Pujah holidays commenced, the second and third ordinary sittings of the Dacca College Association were held. At the second sitting, held on the 8th September 1894, Mr. Edwards, M.A., the President of the Association, was in the chair. Mr. J. N. Das Gupta, B.A., one of the Vice-Presidents, and Babu Mohini Mohun Dutt, M.A., *ex-officio* member, were present; and the attendance of students was good. The proceedings commenced with the election of a few members. Babus Autul Chandra Sen, Nripendra Chandra Mazumdar and Prafulla Chandra Guha, of the 2nd year's class, read Essays on

"The Life of General Gordon and the Lessons to be learned therefrom." Short speeches and discussions followed the reading of the essays; and the President helped the students with his useful suggestions.

At the third sitting held on the 22nd September, Mr. E. F. Mondy, one of the Vice-Presidents, was in the chair. Mr. J. N. Das Gupta and Babus Mohini Mohun Dutt and Rajani Kanta Ghosh, *ex-officio* members and Maulavi Abdul Munim were present. Babus Chandra Kanta Ghose, B.A., Nirmal Ch. Das Gupta, of the 3rd year's class, Guan Chandra Banerji, of the 4th year's class, and Muhammad Abdullah of the 1st year's class read papers on "The Influence of Western Education on the Indian People." Discussions took place for some time among the students. The President, Mr. Mondy, offered a few remarks on the subject and spoke highly of the essays read.

The fourth meeting took place after the Pujah holidays, on the 17th of November 1894. Mr. J. N. Das Gupta, one of the Vice-Presidents, was in the chair, and Dr. P. Chatterjee, *ex-officio* member, was present. Babu Chandra Kanta Ghosh, B.A., read a paper on "The Influence of Great Men." Dr. P. Chatterjee addressed the students for a short time on the subject. In the course of his speech he expressed his heartfelt sympathy with the objects of the Association and highly commended the essay read at the meeting. A few students spoke and carried on discussions. The President thanked the writer and the speakers, and the meeting broke up as usual with a vote of thanks to the chair, and to Dr. Chatterjee for the kind interest he took in the Association.

The postponed fifth ordinary fortnightly meeting took place on the 5th of January 1895. Mr. J. N. Das Gupta and Dr. Chatterjee were present, and the former acted as the President.

A resolution was carried appointing a committee to inquire into the financial condition of the society and make suggestions about the employment of the funds at its disposal.

Babu Rakhal Das Ghose, of the 1st year's class read a paper on "The Advantages of the Study of History." Muhammad Mahmud, of the 3rd year's class, and a few other students spoke on and discussed the subject. The President thanked Dr. Chatterjee and also the writer of the essay.

PRESIDENCY COLLEGE.

AT the very threshold of the New Year allow me to thank you for the space you have cheerfully allowed to my contributions and to wish the readers of the *Magazine* a Happy New Year.

Babu Nilmony Nyāvalankār, M.A., B.L., will take charge of the Sanskrit College in February, when Māhāmahopādhyāya Mahesh Chandra Nyāyaratna, C.I.E., retires. I am glad also to note that Babu Haris Chandra Kaviratna has been promoted to Class V., Subordinate Educational Service. Mr. Rowe, it is believed, will not return, and Mr. Prothero has been nominated as a Fellow of our University.

The first year class is yet attending its gymnastic class under Babu Rajendra Lal Sinha (Asst. Secretary, H. T. Society), and is reading Physics with Professor Bose, since the dismissal of the 2nd year class. From 8th to 11th January, our Principal (who is also the Registrar of the University) was busy "sending up" students for the coming F. A. and B. A. Examinations. I have great pleasure in congratulating Babu Provas Chandra Mitra on passing the M. A. Examination within six months of his B. A.; and our late Secretaries, Babus S. N. Mallick and U. C. Banerji, on passing the B. L. and M. A. Examinations respectively.

THE UNION. In December last, Babu Brajendra Lal Basu, B.A., resigned and made over his Secretaryship to Babu Parameswar Lal (3rd year). On 15th December, Babu A. N. Mitra read a paper on "Origin and Progress of Politics" and on 12th January Babu Durga Ponsād, on "Physical Exercise," Mr. C. R. Wilson M.A., being President on both occasions.

THE SCIENCE INSTITUTE.—On 7th January, Professor Bose showed his new experiments in connexion with this institution. The meeting was in every way a great success.

THE P. C. A. C.—is rather dull going to the examinations.

THE SCHOOLS.—After Government service of over thirty-four years, Babu Krishna Chandra Roy the first Head Master, Hindu and Hare Schools, retired on 3th January. He belonged to the first or second batch of scholars that left our College, and served in other capacities than an educationist, though his first appoint-

ment (as well as a few successive ones) was a Head Mastership. Babu Haranath Bhattacharji, M.A., Second Master, Hare School, remains temporarily in charge of the two schools.

I hear that the splendid gallery in the Hindu School will be dismantled to afford rooms for two separate classes.

CLUBS AND SOCIETIES.

DAVID HARE ATHLETIC CLUB.

We are glad to say that Hare and Hindu Schools being now under the same Headmaster the boys of the Hindu School can play with those of the former, by paying a subscription of four annas monthly as usual. We have made an application to the Principal of the Presidency College, to grant us a sum of Rs. 100 according to the Director of Public Instruction's rule. Last year we succeeded in raising a subscription of Rs. 125 among our members. Our hearty thanks are due to our good Headmaster, Babu Haranath Bhattacharjee, for without his sympathy and co-operation the David Hare Club could not have attained its present flourishing condition.

EDEN HINDU HOSTEL.

We are exceedingly glad to announce that Babu Jyotis Chandra Acharyya, a boarder of the hostel, has secured the first place in the late B. L. Examination. In the M. A. Examination also both of the candidates who appeared from the hostel have been successful.

NEW TRUSTEES.—I ought to have communicated through a previous number of the *Magazine* the names of the two new trustees of the Eden hostel Building Fund. The useful careers of two of the trustees, Baboos Jadulal Mullick and Nilmoni Mitter, have been rather prematurely cut off by the cruel hand of death. The vacancies have, however, been worthily filled by Muhuraj Kumar Binoy Krishna Deb Bahadur and Rai Kshetramoban Chatterjee Bahadur.

THE Suhrid.—Of late there has been some irregularity in publishing this Magazine owing to mismanagement of the press. The 10th number of the *Suhrid* is now in the press.

MIRZAPUR UNION.

We have only one item for publication this month; but not the less important for that. With the beginning of the new year we have started a *Manuscript Journal* and we call it *Entre Nous* for the obvious reason that we intend it *entre nous*, i.e., between members alone. Members thus have now the opportunity of reading books in our Library and writing original compositions for the *Entre Nous*, and we are convinced that reading without writing almost goes for nothing. The idea was due to the Vice-President, and he will take charge of it, in March next. We hope members will duly avail themselves of the opportunity thus presented.

SIRCAR SPORTING AND DEBATING CLUB.

In November the Club had one debating meeting in which a paper on "Physical Education" was read by Babu Jitendra Nath Bose. Since December we have got no meeting, three-fourths of the members being candidates for the coming University examinations. The sporting section in the meantime has been particularly lively. We have much pleasure in recording here that our Rev. Professors J. Morrison and J. Lamb, of the General Assembly's Institution have taken much interest in the operations of this little Club. We are favoured by their company now and then at friendly games of tennis played on our court. The other day we were invited to the court of the General Assembly's Institution to a friendly match played between the Presidency team and our own. We won the match by two sets against one. We are very grateful to the Rev. Professors J. Lamb and A. Bruce for their special interest taken in this connection. The *post Mortem* has been going well. The celebration of the second Anniversary has been unavoidably postponed.

THE SUHRID SAMMILANI SABHA.

The 22nd ordinary meeting of the Sabha was held on Saturday, the 22nd December, at 5 P.M. Babu Raghbihari Ghosh (junior) read a very opportune paper on the "Choice of a Profession."

The lecturer faithfully delineated the struggle for existence at this far-end of the nineteenth century when "survival of the fittest" is our daily experience and "trampling the weak" the order of the day, and tried with marked effect to convince his hearers of the imperative necessity of chalking out independent professions for themselves.

The 23rd general meeting was held in the hall of the Calcutta Boys' School on Saturday, the 5th January, at 5 P.M., when Mr. R. Ghosh delivered an address on "Caste Professions." The lecturer held that considering the exigencies of the past, it was good that men stuck fast to their hereditary professions, but as "the old order changeth" and changeth for good and as now the age demands, it behoves us to avail ourselves of different professions, and especially the agricultural.

A meeting of the Executive Committee was held on Wednesday, the 9th January, at 5 P.M., when it was decided by 5 to 2 that the monthly subscription of one anna should be abolished and that from this time subscriptions should be realised only on special occasions.

On account of the pressure of the University examinations, the operations of the Sabha have been temporarily suspended. The club will meet on Saturday, the 2nd of March, at the Calcutta Boys' School at 5-30 P.M. The subject being "Cotton Duties."

UNION CLUB.

The Union Club, situated in Northern Circular Road, No. 203, was quite *en fête* on the 9th of January, when its members were 'at home' to a large number of guests who were invited to meet His Highness the Maharajah of Cooch Behar, &c. &c. The building was profusely decorated with bunting and foliage, and the illumination formed a brilliant spectacle to the whole surroundings. The executive committee on whom this task fell are to be congratulated on the excellent arrangements carried out. Besides H. H. The Maharajah of Cooch Behar and staff, there were present the Hon'ble Mr. Justice Gura Das Banerjee, the Hon'ble Dr. Rashi Behary Ghosh, Mr. S. E. J. Clarke, Colonel Ghulam Rasool Khan (Envoy of Cabool), the Hon'ble Rajah Rampal Singh, the Hon'ble Charu Chander Mitter, Mr. S. J. Zennu, Mr. J. J. Zennu, Mr. G. Lorimer, Prince Mirza Akram Hossain, Mr. G. E. Snedden, Nawab Mirza Mahomed Hossain, Mr. J. N. Banerjee, Moulvie A. F. M. Abdul Haseez, Dr. Abdur Rahim Hakim Khan Bahadur, Babu Manick Lal Seal, Babu Dhanesh Prokash Ganguly, Babu Bhupendra Nath Bose, Babu Surendra Lal Mukherjee, Dr. K. P. Chatterji, Mr. Syed H. Mirza, and others. There were various amusements and music in abundance, which added considerably to the success of the entertainment. The object of the promoters in establishing the Club was to supply within easy reach of the native public an institution where facilities and due appliances for the physical training of young men would be easily accessible. Though the Club was started only about two years ago, it has to a large extent succeeded in attaining the objects for which it was started. The Club promises to flourish under the present management.

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| ১। ঋগ্বেদ সংহিতা (মূল সংস্কৃত) | ... ৩ |
| ২। ঋগ্বেদ সংহিতা (বঙ্গানুবাদ) | ... ৭ |
| ৩। হিন্দুশাস্ত্র, ত্রিসত্যব্রত সামগ্র্যমী,
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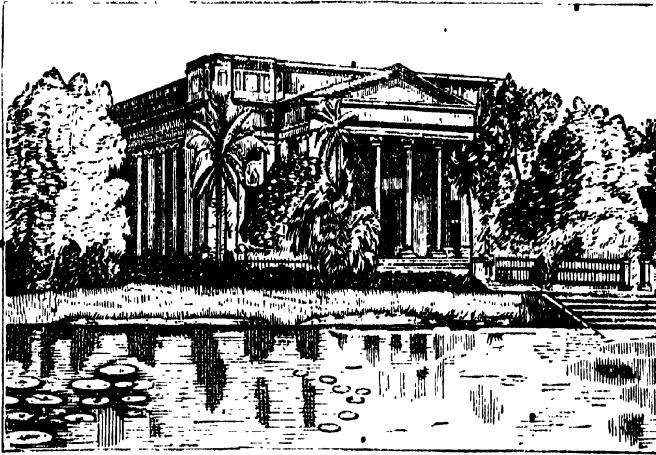
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MARCH 1895.

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FORTHCOMING EVENTS.

TUESDAY, MARCH 5TH	Pledership Examination begins.
SATURDAY, MARCH 9TH	Meeting of Syndicate; Meeting of the Faculty of Arts.
MONDAY, MARCH 11TH	...	...	...	...	...	Doljatra.
TUESDAY, MARCH 12TH	...	...	...	...	...	L. M. S. Examinations begin.
FRIDAY, MARCH 15TH	...	...	...	...	...	Last day of application for M.D. Examination.
THURSDAY, MARCH 28TH	...	...	...	...	...	Eedul Fitr.
MONDAY, APRIL 1ST	...	...	...	...	...	Subordinate Executive Service Examination begins.
SATURDAY, APRIL 6TH	...	...	...	...	...	Meeting of the Syndicate.
FRIDAY, APRIL 12TH	...	...	...	...	...	Good Friday.
SATURDAY, APRIL 13TH	...	...	...	...	...	Easter Eve: Chaitrankranti.
MONDAY, APRIL 15TH	...	...	...	...	...	Preliminary Scientific, M.B.; First and Second, M.B. M.D. and F.E. Examinations begin.
SATURDAY, APRIL 20TH	...	...	...	...	...	Annual Meeting of the Senate.

NOTES AND NEWS.

WE have just passed through a month of examinations.

The examinations. As usual many complaints have been made as to the various question papers. We do not think it would be becoming here in us to attempt to examine our examiners, and to moderate our moderators. We may, however, point out, for the consolation of any candidates who think that they have been hardly dealt with, that the results depend as much on the way in which the answers are examined as on the way in which the questions are set. In looking over the answers an examiner is always able to reduce any irregularities which may have arisen from the peculiarities of the question paper and so secure the wished-for uniformity of standard.

* *

THE past February has been an epoch-making month

The Sanskrit College. in the history of the Sanskrit College. Its much esteemed principal, Mahamahopadhyaya Mahesandra Nyayaratna, C. I. E., has resigned his office. We hope that he will long live to enjoy his well-earned rest. We have given a brief sketch of his career elsewhere.

* *

WE heartily congratulate Professor Nilmoney Muker-

jea Nyayalankara on his appointment as Principal of the Sanskrit College, a distinction which he has well earned by twenty-eight years of excellent service as an Inspector of Schools and a Professor of Sanskrit.

Born in November 1810, he began to learn Sanskrit with his grandfather at the age of seven. For eight years and eight months he received his education in *Tols* where he learned by rote the *Mugdhabodha*, the *Dhatupatha*, the *Anarakosha*, and portions of the *Bhattikavya* and also some commentaries on *Karaka*. In 1856 he entered the Government Sanskrit College, and began to learn English. After studying there five and a half years he passed the Entrance examination in the first division and would have gained a first grade Scholarship, but that he was excluded owing to restriction as to age. Pleased with his honesty in not understating his age, Professor Cowell the then Principal, obtained the permission of the Director to award to him the highest scholarship that could be held by a Sanskrit College student from January 1862. This was considered as an exceptional favour. Never before in the history of the Sanskrit College had a student of that College been allowed the privilege of holding a scholarship from the middle of a session.

* *

On the result of the B.A. examination he received a Hindu College Foundation Scholarship, and returned to prosecute his studies once more at the Sanskrit College to prepare himself for the M.A. degree examination. He was then holding two scholarships, the Hindu College Foundation Scholarship and the Sanskrit College Scholarship; but according to the rules in force no student of the Sanskrit College was allowed to hold his scholarship more than six years. Again, an exception was made in his favour. At the recommendation of Principal Prasanna Kumar Sar-

vadhikari, permission was accorded to him by the Director to hold his scholarship for an additional period of 6 months. On the result of the M.A. Examination he received a gold medal from the University, and a certificate from the Sanskrit College testifying to the eminent proficiency he had attained in Sanskrit and the great progress he had made in English, and also conferring on him the title of Nyayalankara.

IN 1867, Nilmoney Babu was offered a Deputy Inspectorship by the late Mr. Woodrow, the Inspector of Schools, and for the last 20 years he has been serving as Professor of Sanskrit in the Presidency College. Under the auspices of the Asiatic Society of Bengal, of which he is a member, he has edited the Kurmapuran, writing in English an introduction which forms a supplement to the Preface to Professor Wilson's edition of the Vishnupurana. His paper on the important Buddhist doctrine of *Ekotibhava* published in the Society's Proceedings July 1887, settled that vexed question—a question which had previously drawn the attention of Professor Max Müller and Doctor Rajendra Lala Mitra. He is a Fellow and an active member of the Calcutta University. He has edited, compiled and written many well-known volumes in Sanskrit, English and Bengali. We wish him all success in his new sphere of work.

THE organisation of Public Libraries has engaged the Students' Libraries. thought of large numbers of earnest minds both in Europe and in America, and there are many signs that it is becoming a consideration of no little importance to our own educated community in Calcutta. Broadly speaking, the great difficulty in the way of those who are interested in the management of a library is to discover how to secure funds to carry it on without sacrificing its dignity and educational purpose. On the one hand, men like Mr. F. B. Perkins, of the Boston Public Library, tell us "that a library for public use must be managed as a business concern; and that it is a mistake to choose books of too thoughtful or solid a character." On the other hand, we are warned that a great moral responsibility rests on a public library, and that an institution which does little more than give men increased facilities for obtaining works of sensational fiction is not deserving of public sympathy or support. Such are the difficulties which beset the way of any public-spirited man who tries to start a public library, and in India, or at least in Calcutta, these difficulties are increased by many other special discouragements. The great collections of books are placed in the centre or south of the town, while the large educated community which resides in the northern quarter has no public library worthy of the name near at hand. A large number of small libraries have been started by the enthusiasm of isolated individuals, but few or none of these receive any adequate support, and consequently none of them can make any adequate provision for the intellectual needs of their neighbourhood. 872

AN appeal recently addressed to the members of the Chaitanya library and Beadon Square Literary Institute

by their able and devoted Secretary, Babu Gour Hari Sen, puts the case very clearly. He points out that the club has never been self-supporting, but that during the last six years as much as two-thirds of the expenditure of the library has been met by special subscriptions and donations given by outsiders. "To the funds of the library the zemindars of Darbhanga, Mymensing and Utterpara have contributed more readily and more munificently than the zemindars of Pataldanga, Jorasanko, and Darjipara, and European gentlemen residing in Russell Street and Park Street have shown more interest in the library than the Bengali gentlemen of Manikola Street and Nyan Chand Dutt's Street, as if the interest in the club varied inversely as the distance from the library premises. Those who should have taken the greatest interest in the library have taken the least. Close at hand there are plenty of rich men who could successfully manage the affairs of such a club as this, and there are plenty of young men to whom the existence of this institution has proved and ought to prove a great boon. In spite of all this the club has to appeal to men living two hundred miles away from Calcutta."

To the energetic Secretary of the Chaitanya Library, this state of things naturally seems intolerable. He proposes to adopt drastic measures and make the club self-supporting by calling on all subscribers and all permanent members, that is, on all *donors*, *life-members*, and *life-subscribers*, to pay at least three rupees yearly to the club; and also by making the small charge of one anna each for admission to the public lectures given by the club. The subject is undoubtedly a wide one, and raises many large and important issues. Babu Gourhari Sen, however, has written an article dealing with these wider aspects of the question, which has been published in the *Sanjibani*, and has thus rendered further discussion here unnecessary.

THE annual examination of first grade Training schools in Bengal will be held on Monday, the 22nd April 1895, and five following days, in the books and subjects of their course. Private candidates and candidates from non-Government institutions will pay an admission fee of one rupee each to meet the expenses of the examination. Deputy Inspectors of Schools have been asked to invite candidates for vernacular masterhips to present themselves for examination at the Training schools under the rules of 1st May 1876. The list of such candidates must be submitted to the Director of Public Instruction in the prescribed form not later than the 11th March 1895.

THE Director of Public Instruction has recommended for the use of schools, a Bengali Atlas. Bengali Atlas published by the Calcutta Art Studio, 185, Bow Bazar Street, Calcutta. The Atlas contains twelve maps suited to the Middle School course in geography, and is well and clearly

got up. The price is 12 annas. It is also recommended as a prize. The Atlas is kept in stock by the Calcutta School Book Society.

* *

Four novels by the late Rai Bankim Chandra Chatterjee, Bahadur, viz., Rajsingha, Bankim Chandra Radharani, Jugalanguria, and Indira, have been translated into Hindi by Babu Ram Din Singh. The excellence of these novels is well known. Mr. G. A. Grierson highly commends the translation as being done in a workmanlike way by a well-known Hindi scholar. We recommend District Boards and other educational authorities in Bihar and Chota Nagpur to purchase them for school libraries and for prizes. The books may be obtained from the author and proprietor, Khadgavilas Press, Bankipore.

* *

THE Secretary to the Board of Examiners for Pleaders and Mookhtearship has agreed to accept the certificate of the Survey School examination, and that of the final examination of Bengal Madrasas, as being not inferior to the Middle Scholarship examination certificate. Holders of these certificates who are candidates for the examination should, in future, forward them directly to the Secretary.

* *

WITH the object of ascertaining whether it is desirable to prescribe something like a uniform course of studies in Government high schools, the Principals of Government Arts Colleges have been requested to be good enough to furnish the Director of Public Instruction with a list of text-books read in every subject of every class in the collegiate school under their charge.

* *

"NUTAN PATH," by Babu Chandra Nath Basu, M.A., B.L., has been substituted for Nutan-Path. Bodhoday in the A. Standard Examination of Lower Primary Schools, as well as in the Lower Primary Scholarship Examination. For Standard A. the pupils should read up to page 15 of the book.

MIDDLE SCHOLARSHIP EXAMINATION FOR ORISSA.

The following is the course which has been prescribed for the Middle Scholarship Examination of 1896 for Orissa.

A.—MIDDLE ENGLISH EXAMINATION—

I.—*Language*.—The following text-books in languages have been selected for the examination of October 1896.

English—

Lethbridge's Easy Selections (edition of 1889) from the Massacre of Glencoe (page 187) to the end of the book.

Oriya—

Prose—Prabandhamala, by Madhusudan Rao, new edition.

Poetry—Kabitabali, by Radhanath Ray and Madhusudan Rao, Part II.

In the poetry paper will be included essay-writing and questions in composition.

Urdu (for Muhammadan candidates only, alternatively with Oriya)—

Dastur-ul-Amal, by Syed Ali Sher; Intikhad Nayab, by Suraj Mal.

In most of the following subjects no text-books are prescribed, but school-managers are restricted to the use of the books specified in the authorized lists, dated 28th December 1893. *No book, not included in those lists, must be introduced into any school, aided or unaided, that prepares candidates for this examination.*

English Grammar—

Parsing, and general questions in Etymology and Syntax arising out of passages taken from the text-books.

Oriya Grammar—

Questions on Sandhi, Samasa, Karak, Stritva, Taddhita, and Kridanta arising out of the text-books.

II.—*History*—

(1) History of India; Hindu, Muhammadan, and British periods.

Geography—

(1) General Geography, with special knowledge of India.

(2) Physical character of the earth's crust; internal terrestrial phenomena, including volcanic phenomena; the sea; the atmosphere; evaporation and condensation; action of rain, springs, and rivers; distribution of organic life.

III.—*Arithmetic*—

(1) Native Arithmetic; Kaninala, Jamabandi, Bazar Hisab.

(2) European Arithmetic, excluding stocks and cube root.

IV.—*Geometry and Mensuration*—

(1) Euclid, Book I, with deductions.

(2) Mensuration—Lines, rectilinear figures with their areas, properties of circles, their areas.

V.—*Science*—

(1) *Elements of Natural Philosophy*—

Properties of matter; different kinds of force; general properties of solids, liquids, and gases; heat and its effects; sound.

(2) *Sanitary Science*. The following text-book has been prescribed by Government:—
Oriya Translation of "The Way to Health" (1 anna).

B.—MIDDLE VERNACULAR EXAMINATION—

The same as the Middle English, with the exception of English Reader and English Grammar.

C.—MIDDLE SCHOLARSHIP EXAMINATION FOR GIRLS—

Female candidates have the option of substituting the following for Geometry and Mensuration and Natural Philosophy :—

(a) Cutting and making of pirans, pyjamas, and chapkans.

(b) Knitting, darning, and embroidery.

Vacations and Holidays for 1895.

Month.	Vacations and holidays.	Number of days exclusive of Sundays.
1	2	3
January	1st, New Year's Day	1
Do.	31st	2
February	1st, Sripanchami	1
March	11th, Dol-jatra	1
Do.	20th, Id-ul-fitr	1
April	12th, Good Friday and Chait Sankranti	2
Do.	13th, Easter Saturday	23
May	6th to 31st	19
June	1st to 22nd	2
July	3rd and 4th, Muharram	1
August	13th, Janmashtami	1
September	2nd, Fatiha dawazdaham	1
Do.	18th, Mahadaya	7
Do.	23rd to 30th, Puja vacation	25
October	1st to 20th	8
December	23rd to 31st Christmas holidays	91
	Sundays	52
	Total	146

N.B.—The number of holidays for Collegiate and 1st grade Training schools will be 75 days, and for 20th school, 63 days, exclusive of Sundays.

RECOLLECTIONS OF THE OLD HINDOO COLLEGE.

II.

THE only teacher, in the early days of the College, whose name has come down to us is Mr. D'Anselme.* He appears to have been an East Indian. D'Anselme was a teacher from the very beginning of the institution, which commenced with him as its first head-master—a post in which he served long and well for some fifteen years. The two most distinguished pupils of his time were Tarachand Chuckerbarti and Chandra Saikar Deb. I have seen them both—Tarachand several times, Chandra Saikar only once or twice. Tarachand was a fair-looking man, with a very modest appearance without, and a spirited noble mind within. Peary Chand Mitra, who published a biographical sketch of him in the *India Review*, says, "Tarachand was an excellent English scholar, thoughtful, and thoroughly independent. He was under Mr. Longueville Clarke (a barrister) as his assistant, and was much respected by him. Clarke said to him, 'You are invaluable to me.' Tarachand was the author of a Bengali and English Dictionary, and the translator of *Manu in Bengali*." Chandra Saikar Deb was a tall-statured man "of varied ac-

quirements. He was well versed in English literature, science, law, Sanscrit, and specially in Naya. He wrote a comment on the Revenue Law of Bengal. Mr. Theobald, (the Prothonotary) for whom he wrote the comment, found him so deep that he thought Chandra was fit to sit on the Bench." Neither Tarachand nor Chandra Saikar rose high in life. They had no public career, excepting that Tarachand Chuckerbarti acted for a time as the President of the British Indian Society, whence that body was derisively called the *Chuckerbatty Faction*, by Mr. Marshman of the *Friend of India*, with reference to the thundering political speeches made by its members—especially by George Thompson, M.P., who became nicknamed *Thompson the Grievance-monger*.

One of the teachers brought in by Dr. Wilson was Mr. Derozio. He, too, was an East Indian, educated in Mr. Drummond's school, the best in the years before the Hindoo College. Hardly half a dozen years older than his pupils, Derozio brought talent and reading far above his years. He was a gifted man, warmly devoted to the Muse. In November 1826 he became the fourth teacher in the Hindoo College. Derozio came to his work as it were a mission. He was not a mere routine-man, who bowed his *salam* to his duties on turning his back to his class. He felt deeply interested in them, and taught his boys in the school, in his house, and in their residences. He loved and encouraged them, and they loved him—"wore him in their heart's core, ay, in their heart of hearts." The pupils who valued him most and followed him as their prophet were Krishna Mohan Banerjee, Russick Krishna Mullick, Duckkhina Mohan Mukerjee, Rangopal Ghosh, Madhub Chunder Mullick, Ramtanu Lahiri, Mohesh Chandra Ghosh, Shiv Chandra Deb, Hara Chandra Ghosh, Radhanath Siedkar, Gobin Chandra Bysack, Amritlal Mitra, and Peary Chand Mitra. These were the most advanced students to whom he taught the best poetical, metaphysical and moral authors, and on whom he made the most valuable impressions on all subjects of social, political, and religious opinion. He taught them not only to read, but to think, and speak, and write—to edit the *Parthenon*, and debate in the *Academic Association* founded by them in 1828 or 1829. Sir Edward Ryan, W. W. Bird, Col. Benson, Private Secretary to Lord W. Bentinck, and many other European gentlemen visited their meetings.

If Dr. Wilson gave a new life to the College, Derozio gave to it a new era. It now rose high in public esteem. The Government aid of Rs. 300 a month was raised to Rs. 900 a month in 1827, and to Rs. 1,250 a month in 1830. It also made a large grant in 1829 for the publication of those books called *Wilson's Series*, in addition to which a further sum of Rs. 5,000 was given for the getting up of a library. Hindoo parents now got over their reluctance to pay schooling-fees, and sent in their boys whose numbers increased year by year. From Rs. 1,115 in 1826, the tuition fees swelled to Rs. 1,700 a month in 1828. Some of the pupils, who became men of note in after-life, came to the College in Wilson's and Derozio's time. Krishna Mohan Banerjee, who learnt his initial Bengali at the Arpooly Patshala and the English rudiments in its branch English school—both

* Jacques Isaac D'Anselme, Comte de Clavallan, born 25th July, 1777, died 27th July, 1846.—[Ed.]

under the superintendence of Mr. Hare, was transferred to the Hindoo College in 1824. Ramgopal Ghosh came at very much the same time. He was originally called Gopal Chandra Ghosh. But coming before Mr. D'Anselme to be registered, he became frightened and gave his name as Gopal only. Mr. D'Anselme asked him what was the initial—was it “Ram Gopal?”—he said “yes,” and so he became Ramgopal from that day. Rantann Lahiri and Digambar Mitra came in 1827. The others must be traced to this period. In fact, most of the big families sent in their sons now. The following extract from Derozio's *Hesperus*, of 18th February 1829, well illustrates the state of the Hindoo College in his time:—“We have seldom witnessed a more gratifying exhibition than the scene which took place at Government House on Wednesday morning—on the annual examination of the pupils of this noble institution (the Hindoo College)—before the Right Honourable the Governor-General and Lady William Bentinck.

“Seventeen classes, comprising nearly 100 students were present, among whom were the children of the principal inhabitants of Bengal.

“The Hon'ble W. B. Bayley distributed the premiums to the juvenile classes, consisting of a number of small books on popular subjects; after which the examination by Mr. Wilson of the first and second classes took place. They were minutely catechised in Grecian, Roman, English, and General History, Geography, Chemistry, &c., and their answers were quick and accurate; we more particularly noticed the interesting and able manner in which a young Hindu, named, we believe, Krishna Mohan Banerji, explained the causes and consequences of the disputes between the *Red* and *White* Roses of England, and the properties of Oxygen, Nitrogen, &c.

“His Lordship then presented the rewards which their merits so truly deserved, and the following recitations commenced:—

<i>Alexander</i>	...	Binayak Thakoor.
<i>Robber</i>	...	Tarini Churn Mukerji.
<i>Rivers</i>	...	Raj Krishna Mitra.
<i>Sir Harry</i>	...	Gour Chand De.
<i>Brutus on the death of Cæsar</i>	...	Nursing Chunder Bose.
<i>Brutus</i>	...	Rantann Lahiri.
<i>Cassius</i>	...	Digambar Mitra.
<i>Macduff</i>	...	Kailas Datta.
<i>Malcolm</i>	...	Ramgopal Ghosh.
<i>Ross</i>	...	Mohesh Chunder Singh.
<i>Belarius</i>	...	Shih Chunder Dutta.
<i>Arviragus</i>	...	Rasik Chunder Mukerji.
<i>Guiderius</i>	...	Radhanath Sickle.
<i>The Itazor Seller</i>	...	Haribar Mukerji.
<i>Cato's Soliloquy</i>	...	Taruck Nath Bose.
<i>Horatio</i>	...	Krishna Mohan Banerji.
<i>Francisco</i>	...	Jadub Chunder Sen.
<i>Bernardo</i>	...	Benimadhub Ghosh.
<i>Marcellus</i>	...	Peary Mohan Sen.
<i>Ghost</i>	...	Amrit Lal Mitra.
<i>Hamlet</i>	...	Hara Charan Ghosh.
<i>Horatio</i>	...	Rasik Krishna Mullick.
<i>Marcellus</i>	...	Gopal Mukerji.
<i>Bernardo</i>	...	Benimadhub Ghosh.
<i>Ghost</i>	...	Amrit Lal Mitra.
<i>Hamlet</i>	...	Krishnadhan Mitra.
<i>Horatio</i>	...	Krishna Mohan Banerji.
<i>Marcellus</i>	...	Ram Chunder Mitra.

Judged by results, Derozio was the most efficient teacher the Hindoo College ever had. Perhaps his

name is the most illustrious in all the annals of our education. It was the strenuous exertions of Derozio that produced the new school of Natives called *Young Bengal*, who were all well-grounded in principles, and who with their “wider ideas and sympathies,” markedly contrasted with the old school, or men of “more restricted vision and punctilious manners.” The batch of educated young men turned out by Derozio was indeed a most remarkable one. Every one of that batch won laurels, became distinguished in after-life for one virtue or another—for true enlightenment, or public spirit, or philanthropy, or love of justice, or rectitude, or moral hardihood. They all felt a generous desire to benefit their country. But those most noted for their public spirit were Krishna Mohan Bannerji, Russick Krishna Mullick, and Ramgopal Ghosh. The heart of Dukhinaranjan Mukerji warmed at the distress of others. Hara Chandra Ghosh distinguished himself as an incorruptible Judge. Anritlal Mitra came out of the temptations of the Government Toshakhana a poorer man than when he accepted that office. Madhub Chunder Mullick did not fail in strength of mind to make an open disavowal of Hinduism when he was charged with its secret profession. Gobind Chunder Bysack had a taste for literature. Radhanath Sickle did not fear to pick up a quarrel with a Civilian Magistrate, Mr. Vansittart. He wanted the Bengali to improve in his physique, and made beef his hobby.

Further, to Mr. Derozio is due the credit of having turned out the first public speakers and writers from among the Natives. The Academic Association formed under his auspices was the arena from which he turned them out. Those who figured both as writers and speakers were Krishna Mohan and Russick Krishna. Russick was more a close reasoner than an eloquent speaker. The true orator was Ramgopal. His fluency so much struck Mr. W. W. Bird that he asked Mr. Derozio, who presided over the Association to introduce him to the speaker. Ramgopal is known to have “flooded three such barristers as Turton, Dickens and Hume.”

But the highest achievement of Derozio was his transformation of the Bengali into a reformer. In time his lessons swept away the scales from the mental eyes of his pupils. They removed the cataract from which generations had suffered. A new light broke in upon their minds presenting a very different prospect from the retrospect. As far as they could look backward they saw only a long vista of wrongs and abominations extending through countless ages. The institutions held sacred from an immemorial antiquity grew entirely disenchanted in their eyes, and became their detestation. Moved by new sentiments their feelings underwent a great revolution. They made up their minds for a renunciation—for breaking away from the fetters of old Mann and having a golden in place of an iron age. The league included the very foremost pupils—Krishna Mohan Bannerji, Russick Krishna Mullick and Ramgopal Ghosh being the boldest enthusiasts in the van. Old habits of thought and action are commonly violently broken. Youth is prone to enthusiasm. License after restraint is the law of nature. The spirited band of youthful reformers took to over indul-

gence after emancipation from long borne shackles. They started with the cry *Down with Hinduism!* Those that were Brahmans among them threw off their sacred thread. Others composed parodies on their *mantras*. The image of Kartic was caricatured as a Sahib dining off a table, with the *khidmahgar* at hand. They all delighted to exhibit their new spirit in a form so aggressive as to shock orthodoxy,—in “cutting their way through ham and beef and wading to liberalism through tumblers of beer.” One evening they met at Krishna Mohan’s house for friendly conversation. It was proposed to amuse themselves by sending for a dish of roast-beef from one of the cook-shops. In boyish freak they flung the remains into the courtyard of a neighbouring Brahman, and shouted out Beef! Beef! Roused to fury, the outraged Brahman with his servants broke into Krishna Mohan’s house and gave the boys a sound licking. The row attracted a number of men to the spot. They bitterly reviled Krishna Mohan, who stood in their eyes in dishonourable precedence. He was asked to decide between apostacy and excommunication. Krishna Mohan’s cool intrepidity of mind did not fail him in the crisis. He chose the latter alternative, and then and there became a martyr to his new convictions by being expelled from home by his father and cut off from society by his countrymen.

It being apprehended that Russick Krishna was about to turn a renegade, his family dragged him. He lay insensible during the night. In the morning they prepared to put him in irons and pack him off to a place out of the reach of his associates. In the midst of the act his consciousness returned, and he stoutly resisted the attempt that ended in his retiring from the bosom of his family and living apart in a house at Chorebagan. Both Krishna Mohan and Russick Krishna opened their batteries against Hindoo orthodoxy, and the one by his *Persecuted* and the other by his *Gyananashan*.

Rangopal Ghosh was equally a reprobate through his having tasted forbidden food. But he did not incur penalty to the same extent. He was allowed to remain under his father’s roof. But he became notorious in the community under the nickname of “Robert Gopal.”

Those that were less impulsive did not fall away from their fervour, but made a moderate and cautious use of their “new-found mental freedom.” They contented themselves with stolen visits to the tavern or the *restaurant*—though before long Radhanath Sickedar turned an open beef-eater and an advocate of it for many years.

This simple story of the first budding into life of Young Bengal has now all the interest of a drama. The scene of his transformation was the Hindoo College—the great performer was Derozio. Great was the alarm of the Hindoos on the first outbreak of the fire; but the scandalous apostacy of the neophytes heightened their dismay. The cry rose in the town against the Hindoo College teaching. The air rang with the indignant croakings and aspersions of those wedded to the old state of things that had lasted unscathed so long. The pundits stood aghast at the direful results. In fear of their sons falling away, parents began to withdraw them from the institution. The managers of the College were

frightened as to how to allay the ferment. At first, they prohibited all religious disquisitions tending to unsettle the belief of the boys; but coercion provoked defiance, and the rising spirit surged in wider circles. The bewildered managers now issued the order for turning out Derozio and the black sheep of the *dining party*. But little did they anticipate that their order would prove as ineffectual as Mrs. Malaprop’s turning away the waves of the Atlantic with her fan. The giant that had been summoned into existence was destined to attain Titanic proportions.

Poor Derozio was sent away without the hearing of a word in his defence. No consideration was made that the period of his teachership was the brightest in the history of the College. No consideration was made that it was not he, but English that geography taught the boys to scout at the ideas of seas of butter and treacle, that English astronomy taught them to regard the planets as worlds and not as deities; that English history taught them spirit, and that English laws taught them equality. The lessons themselves carried the seeds of revolution within them, and made a wreck of all old opinions. Most unjustly was the fault laid at his door. He repelled the charges with great indignation in a letter to Dr. Wilson (reprinted at the end of this article), and meekly endured the storm of misrepresentation and calumny. In time, his merits have been acknowledged. His memory, outliving the stigma placed on it, is now fondly cherished as the memory of one who first brought light to the minds of Bengali youths in the same manner that Socrates brought philosophy to the minds of Athenian youths.

Derozio left the College in April 1831. His most forward disciples one by one made their exit after him. The panic which their proceedings had created slowly died away. Things righted themselves and resumed their even tenor again. A fortunate accident not only repaired the injury which the institution had suffered, but greatly improved its future prospects. The charter of 1833 made considerable concessions to the Natives. It gave them the privilege of holding any office or employment under the Company’s Government. The most meritorious youths of the College became eligible for reward. Chandra Saikar Deb, Russick Krishna Mullick, Gobind Chandra Bysack, and Shib Chandra Deb, were appointed Deputy Collectors. Harachandra Ghosh became a Munsiff. No sooner it was found that learning opened the way to emolument than all prejudices against education in English disappeared. Bengali parents now eagerly sent in children, and the Hindoo College grew apace into the most noted institution in the land.

Next followed another memorable circumstance that exercised a permanent influence on our educational progress. Though it had become the declared policy of the college to enlighten the people of India, still many officials insidiously attempted to undo the work by turning it away from its purpose. They clung to the old idea of encouraging Sanskrit Colleges and Mahomedan Madrasas. On the other hand, there were others who, judging from the results of the experiment tried at the Hindoo College, which far exceeded anticipation, entertained the opinion that the regeneration India, could only be effected by means of English tuition. The

question between the two parties growing hotter and hotter at last brought on a pitched battle—an educational Waterloo. On the side of the Orientalists were arrayed Thoby Prinsep and Dr. Tytler, on the side of the Anglicists were arrayed Macaulay and Trevelyan. The former brought only their artillery of impotent ridicule, the latter poured forth overwhelming logic and facts. Between them the head of the Government watched as umpire. The narrow-minded and self-seeking Orientalists were routed from the field. The generalship of progressive liberalism on the side of the Anglicists won the fight; and the *verata questio* was set at rest by Lord William Bentinck's fiat in favour of European education. The effect of this decision became conspicuously manifest in the importance which the Hindoo College attained, and the rapidity with which it won its way in public estimation.

(To be continued.)

DE ROZIE'S LETTER TO H. H. WILSON.

Your letter, which I received last evening, should have been answered earlier, but for the interference of other matters which required my attention. I beg your acceptance of this apology for the delay, and thank you for the interest which your most excellent communication proves that you continue to take in me. I am sorry, however, that the questions you have put to me will impose on you the disagreeable necessity of reading this long justification of my conduct and opinions. But I must congratulate myself that this opportunity is afforded me of addressing so influential and distinguished an individual as yourself upon matters which, if true, might seriously affect my character. My friends need not, however, be under any apprehension for me; for myself, the consciousness of right is my safeguard and my consolation.

1st, I have never denied the existence of a God in the hearing of any human being. If it be wrong to speak at all upon such a subject I am guilty, for I am neither afraid nor ashamed to confess having stated the doubts of philosophers upon this head, because I have also stated the solution of those doubts. Is it forbidden anywhere to argue upon such a question? If so, it must be equally wrong to adduce an argument upon either side; or is it consistent with an enlightened nation of truth to wed ourselves to any one view of so important a subject, resolving to close our ears and eyes against all impressions that oppose themselves to it? How is any opinion to be strengthened, but by completely comprehending the objections that are offered to it, and exposing their futility? And what have I done more than this? Entrusted as I was for some time with the education of youth, peculiarly circumstanced, was it for me to have made them pert and ignorant dogmatists, by permitting them to know what could be said upon only one side of grave questions? Setting aside the narrowness of mind which such a course might have evinced, it would have been injurious to the mental energies and acquirements of the young men themselves, and (whatever may be said to the contrary), I can vindicate my procedure by quoting no less orthodox an authority than Lord Bacon:—"If a man," says this Philosopher (and no one ever had a better right to pronounce an opinion upon such matters than he) "will begin with certainties, he shall end in doubts." This I need scarcely observe is always the case with contended ignorance, when it is roused too late to naught. One doubt suggests another, and universal scepticism is the consequence. I therefore thought it my duty to acquaint several of the College students with the substance of Hume's celebrated dialogue between Cleanthes and Philo, in which the most subtle and refined arguments against Theism are adduced. But I have also finished them with Dr. Reid's and Dugald Stewart's more acute replies to Hume; replies which to this day continue unrefuted. This is the head and front of the course I have pursued; the fault is not mine. To produce conviction in their minds was not

within my power, and if I am to be condemned for the atheism of some, let me receive credit for the Theism of others. Believe me, my dear sir, I am too thoroughly imbued with a deep sense of human ignorance and of the perpetual vicissitudes of opinion, to speak with confidence even of the most unimportant matters. Doubt and uncertainty besiege us too closely to admit the boldness of dogmatism to enter an enquiring mind, and far be it from me to say that "this is" and "that is not," when, after the most extensive acquaintance with researches of science, and after the most daring flights of genius, we must confess with sorrow and disappointment that humility becomes the highest wisdom, for the highest wisdom assures man of his ignorance.

Your next question is "do you think respect and obedience to parents no part of moral duty?" For the first time in my life did I learn from your letter that I am charged with having inculcated so heinous, so unnatural, so abominable a principle. The author of such infamous fabrications are too degraded even for my contempt. Had my father been alive, he would have repelled the slander, by telling my calumniators that a son who had endeavoured to discharge every filial duty as I have done could never have entertained such a sentiment. But my mother can testify how utterly inconsistent it is with my conduct, and upon her testimony I might rest my vindication. However, I will not stop short here. So far from having even maintained or taught such opinion, I have always insisted upon respect and obedience to parents. I have indeed condemned that feigned respect which some children evince, being hypocritical and injurious to the moral character. But I have always endeavoured to cherish the genuine feelings of the heart, and to direct them into proper channels. Instances, however, in which I have insisted upon respect and obedience to parents are not wanting. I shall quote two important ones for your satisfaction, and as the parties are always at hand, you may at any time substantiate what I say. About two or three months ago, Dukhimundun Mukerjya (who has made so great a noise lately) informed me that his father's treatment of him had become utterly unsupported, and that his only chance of escaping it was by leaving his father's house. Although I was aware of the truth of what he had said, I dissuaded him from taking such a course, letting him know that much should be endured from a parent, and that the world would not justify his conduct if he left his home without being actually turned out of it. He took my advice, though, I regret to say, only for a short time: a few weeks ago he left his father's house, and to my great surprise engaged another in my neighbourhood. After he had completed his arrangements with his landlord, he informed me for the first time of what he had done, and when I asked him why he had not consulted me before he took such a step:—"Because," replied he, "I know you would have prevented it." The other instance relates to Mohos Chunder Singh. Having recently behaved rudely to his father, and offended some of his relatives, he called upon me at my house, with his uncle, Unachurn Bose, and his cousin, Nundolal Singh, I reproached him severely for his contumacious behaviour, and told him until he sought forgiveness from his father, I would not speak to him. I might mention other cases, but these may suffice.

"Do you think marriages of brothers and sisters innocent and allowable?" This is your third question. "No," is my distinct reply, and I never taught such an absurdity. But I am at a loss to find out such misrepresentations as those to which I have been exposed have become current. No person who have ever heard me speak upon such subjects could have circulated these untruths, at least I can hardly bring myself to think that one of the college students with whom I have been connected could be either such a fool as to mistake everything I ever said, or such a knave as wilfully to mistake my opinions. I am rather disposed to believe that weak people who are determined upon being alarmed, and finding nothing to be frightened at, have imputed these follies to me. That I should be called a sceptic and an infidel is not surprising, as these names are always given to persons who dare think for themselves in religion: but I assure you that the imputations which you say are alleged against me, I have learned for the first time from your letter, never having dreamed that sentiments so opposed to my own could have been ascribed to me.

I must trust, therefore, to your generosity to give me the most unqualified contradiction to these ridiculous stories. I am not a greater monster than most people; though I certainly should not know myself were I to credit all that is said of me. I am aware that for some weeks some busy bodies have been manufacturing the most absurd and groundless stories about me, and even about my family. Some fools went so far as to say that my sister, while others said that my daughter (though I have not one) was to have been married to a Hindoo young man!!! I traced the report to a person named Bindabun Ghosal, a poor Brahmin, who lives by going from house to house to entertain the inmates with the news of the day, which he invariably invents. However, it is a satisfaction to reflect, that scandal, though often noisy, is not everlasting.

Now that I have replied to your questions, allow me to ask you, my dear sir, whether the expediency of yielding to popular clamour can be offered in justification of the measures adopted by the native managers of the college towards me? Their proceeding certainly do not record any condemnation of me, but does it not look very like condemnation of a man's conduct and character to dismiss him from office when popular clamour is against him? Vague reports and unfounded rumours went abroad concerning me: the native managers have confirmed them by acting towards me as they have done. Excuse my saying it, but I believe there was a determination on their part to get rid of me, not to satisfy popular clamour, but their own bigotry. Had my religion and morals been investigated by them they could have no grounds to proceed against me: they therefore thought it most expedient to make no enquiry, but with anger and precipitation to remove me from the institution. The slovenly manner in which they have done so is a sufficient indication of the spirit by which they were moved, for in their rage they have forgotten what was due even to common decency. Every person who has heard of the way in which they have acted is indignant, but to complain of their injustice would be paying them a greater compliment than they deserve.

In concluding this address, allow me to apologise for its inordinate length, and to repeat my thanks for all that you have done for me in the unpleasant affair by which it had been occasioned.

LAL BIHARY DAY.

AMONGST the unusually large number of Fellows of the University referred to by the Vice-Chancellor in his Convocation Address as having been removed from amongst us, during the past year by death was the Rev. Lal Bihary Day. "The Rev. Lal Bihary Day," said the Vice-Chancellor, "was known to a wide circle of Indian and English readers through his admirable work entitled 'Bengal Peasant Life.' Among the 'short and simple annals of the poor,' this story holds a very high place; and the vivid picture which it gives of their occupations and amusements, their joys and their sorrows, has aroused among English readers a deep interest in the peasantry of Bengal. Mr. Day spent 22 years in the higher educational service of Government, from which he retired five years ago, and his intellectual gifts and ready sympathy have been acknowledged by successive generations of college pupils. He professed himself a convert to Christianity at the age of 19, was ordained a Minister of the Free Church of Scotland 12 years later, and devoted much of his life to Missionary work."

Mr. Day had almost reached the allotted threescore years and ten at the time of his death. He was born in 1824 in Talpur in the Burdwan district. After being initiated in the rudiments of vernacular knowledge in the Patshah of his native village, the boy was brought to Calcutta and enrolled as a pupil in the General Assembly's Institution. This was in 1834.

The friends and relations of the family looked upon it as a dangerous experiment that the boy should be placed in a Missionary Institution. But his father overruled all their arguments. He had resolved that his boy must learn English, which he foresaw was to be the Open Sesame to lucrative employment and high honour, and where could he learn it better than in the already famous college where the genius and enthusiasm of Dr. Duff had raised from the humble beginning of 1830 with five pupils? So far as English was concerned, the father's fondest wishes were far more than fulfilled. The little Hindu boy, when first enrolled in the General Assembly's, was "guiltless as yet of all knowledge of English, guiltless of all knowledge of the English alphabet, not able to distinguish A from B; indeed, not knowing whether there was any A to distinguish from any B." But everything must have a beginning, and little Day lived to write the language which he now began to spell his way through with a grace and a force seldom equalled and perhaps not surpassed by any of his countrymen.

Mr. Day has himself told the story of his school and college days, and the story helps us to realise the account Dr. Duff afterwards gave of him as a student. "From his liveliness of disposition," writes Dr. Duff, "his frankness of address, his geniality of manners, his quickness of apprehension, his aptitude and zeal in learning, he was a favourite pupil with all his masters." Yet we know from himself that it was indeed a pursuit of knowledge under difficulties, in the face of which the boy held bravely on, turning aside from the temptations of wicked school-fellows, and undismayed by the stress of poverty. He drank deep at the fountains of secular knowledge, and as deep also at the fountains of sacred knowledge. He took the first place in his classes, and did not shrink from the courage of his convictions. Yet a Hindu, he had won a prize for an essay on 'The conversion of St. Paul, viewed as an argument for the truth of the Gospel'; but he was not a nature to rest in mere intellectual conviction. He felt it his duty openly to follow Christ, and he was baptised by Dr. Thomas Smith in the library room of the General Assembly's Institution on the 23rd July 1843. Thus what his father had wished for him and what his friends had dreaded for him, when he joined the Missionary Institution, both came to pass. Mr. Day left Hinduism for Christianity, yet all will say that from the day of his baptism to the day of his death—50 years—he proved himself to be as patriotic a Bengali as he proved himself a loyal Christian. All honour to men who have the courage of their convictions in the matter of religious belief!

The news of the disruption of the Church of Scotland in May 1843 reached Calcutta early in August. All the missionaries joined the Free Church, and the converts went with them. Mr. Day's education was thus completed in the Free Church of Scotland Institution. After a pretty thorough theological training, he was ordained a minister of the Free Church in 1855, and appointed to the charge of the Culna Mission Station. In 1861 he was inducted pastor of the Free Mission Church, Cornwallis Square, and ministered to it till 1867, when he joined the Government Educational Service.

These years, from 1843 to 1867, were years of persevering literary, journalistic and missionary activity. As early as 1851 he became a valued contributor to the *Calcutta Review*. His article "Chaitanya and the Vaishnavas of Bengal" was commented on at the time as "one of the most beautiful specimens of composition ever produced by a native pen"; whilst another, written the same year, on "Bengali games and amusements" was pronounced really admirable. "It throws a strong light on the domestic life of the people. The habit of observation which it exhibits does the author as much credit as the accuracy of the language in which it is communicated." It was followed by other articles such as those on "Bengali Festivals and Holidays," and "Bengali Barbers." All these articles reveal his deep knowledge of, and sympathy with, the ordinary life of the peoples and his desire to see their highest interests advanced. In journalism, he edited for a time two weekly newspapers, the *Indian Reformer* and the *Friday Review*, both of them as organs of the Bengali Christian Community. In the field of missionary activity he stood forward to combat Brahmanism, and drew crowded audiences to his lectures. These lectures he published in 1867, under the title "Antidote to Brahmanism" dedicating them to Dr. Duff in these words: "To whom can I more fittingly inscribe this little volume than to you, who were the first to put before my educated countrymen the claims of our most holy faith?" Mr. Day had not the eloquence and the poetry of his opponent in this controversy, Keshab Chunder Sen, but it was acknowledged by all that the latter found him quite a match in keenness of intellect and logical power. To the same period belongs his beautiful lecture "On the literary beauties of the Bible."

In 1867 Mr. Day joined the Government educational service, in which he continued till January 1889 when he retired on pension. The work which now lay before him was that of a professor of English Literature, History, and Philosophy, first in the Berhampore and then in the Hugli Government College. For such work one so highly gifted as he was and so well equipped, intellectually, and spiritually, was indeed fittingly chosen. His best known works were written during this period. We have already seen the interest he took in the ordinary life of the people. This interest came out again in 1868 in a lecture delivered at the Bethune Society in 'Primary Education in Bengal,' afterwards published and dedicated to Sir John Lawrence. In that lecture he pleaded for "the peasantry and the other classes whom," he declared, "the village schools, as a rule, did not reach." "It must," he said, "be the wish of every patriotic native of Bengal—and it is the resolution of paternal government that the mass of the people shall be educated." This interest was now to find its full expression. In 1871 a prize of £50 was offered by a zemindar in Bengal, Babu Joy Kissen Mookerjee of Uttarpara, for the best novel illustrating the 'social and domestic life of the rural population and working classes of Bengal.' The offer called for the Govinda Samanta, or the History of a Bengal Raiyat, published now under the more familiar title *Bengal Peasant Life*. Originally a prize essay, it proved to be much more. It proved to be a work of a

strikingly original character of permanent value and interest, and was welcomed as such by the literary world here and at home. His own sympathy with the patient toilers on the burning plains of Bengal, lights up these 'short and simple annals of the poor' with a value and interest beyond the creation of mere artistic skill. His 'Folk Tales of Bengal' another interesting study in the same field, appeared later on in 1883. These works, which were published at home by Macmillan and Co., London, have created a widespread interest in the peasantry of Bengal. From 1873 to 1883, Mr. Day ably conducted '*The Bengal Magazine*,' a monthly serial originated by himself. Here appeared from time to time 'Recollections of my School Days.' Much of these interesting papers he embodied in his 'Recollections of Dr. Duff and of the Mission College which he founded in Calcutta.' This work is the touching tribute of an affectionate pupil to the memory, not only of Duff, but of his other famous teachers, Macdonald, Mackay, and Ewart.

Mr. Day retired from active service in 1889, but his work was done, for his closing years were years of blindness and infirmity, cheered ever by the spirit of Christian resignation to the Will of God, and by the tender ministrations of his devoted wife and children.

"On he moves to meet his latter end,
Angels around befriending virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And, all his prospects brightening to the last,
His heaven commences ere the world be past."

Great examples grow thin, says quaint Sir Thomas Browne, but we trust this brief sketch of a great example will help to make it more real and stimulate our students to aim after that rich and varied culture of head and heart which marked the late Revd. Lal Bahari Day.

J. H.

TENNYSON'S TREATMENT OF NATURE.

1. LAST month we offered the readers of the *Magazine* a few fragmentary thoughts on Wordsworth. We now propose to suggest a few ideas on Tennyson viewed also as a poet of Nature. In stepping from Wordsworth to Tennyson we feel that we have arrived at something quite different. But in spite of great difference we also note a fundamental likeness. It is this. That both Wordsworth and Tennyson regard Nature as inspired with divine life and purpose—as being a symbolism; they agree in regarding Nature as something more than merely natural.

2. But here they part company. Wordsworth and Tennyson view Nature from different standpoints.

i. (a) Wordsworth is the poet of philosophical imagination; Tennyson is the poet of artistic imagination; although the former can be artistic just as the latter can be philosophical.

(b) Wordsworth is never content until he has realised to the full the meaning of Nature's symbolism. Nature's beauty lies for him in its meaning.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

On The Second Thursday, 1860. The Rev. Lal Bahari Day delivered a lecture on

Tennyson is more alive to the outward beauty of the symbol : itself, though this beauty is not merely sensuous but is ideal and suggestive as well.

ii. As regards philosophy they differ.

(a) Wordsworth's philosophy of Nature is comprehensive and it deals with all aspects of Nature and her innumerable sympathies with men. Tennyson's is more or less confined to the one doctrine of a Divine Providence working in Nature.

(b) In Wordsworth the immanent spirit is emphasised—the "something inter-fused": in Tennyson the transcendent spirit—the "hand that guides."

iii. As regards art they differ.

Tennyson is a master of artistic detail, a finished artist, all the minutiae of aspect and beauty are by him carefully and delicately worked into his pictures. Wordsworth is more careless of detail ; provided the meaning be worked out, further detail is not so important.

3. Tennyson's treatment of Nature may be thus summed up.

i. He is an *artist*, always on the look out for pictures which he may transfer to his canvas. He is always painting pictures. And these pictures, vivid as life, not only strike the eye but also impress the imagination.

As regards these pictures note

(a) That they are never long and complete descriptions, enumerating point after point like a catalogue. They are always *suggestive* : full of detail, it is true, but delightfully terse and *suggesting* rather than describing the total aspect of the scene, e.g. —

On one side lay the ocean, and on one
Lay a great water and the moon was full.

(b) That they are most often *idyllic* : the background of a poem is made to convey the sentiment. The pictures in *Enone*, for example, serve only to heighten our idea of her utter loneliness and desolation. The picture is only a picturesque way of conveying ideas. [See Steadman—"Victorian Poets," pp. 187, 188.]

ii. He is a *Theist*, a devout believer in the workings of a Divine Providence always tending to good : of this Providence Nature is a visible symbol for the reading of man. Tennyson's belief in Providence is a philosophical optimism. Distinct from Wordsworth's earlier optimism, which maintained the entire happiness of Nature ; but akin to Wordsworth's later views, which recognise sorrow and acquiesce in it as a good thing, and which regard Nature as in sympathy with human sorrow. But here also there is a difference between the two poets. Tennyson's doctrine is not concerned so much with the question of

sorrow as with the problem of evil, the problem raised by the imperfections in Nature and human life. It is "the still sad music of humanity" which Wordsworth ultimately finds in Nature. [For references see *Morte d'Arthur*, "The old order changeth, &c." *The Princess*, conclusion, "This fine old world of ours...a hand that guides." *In Memoriam*, No. cxxvii, and final stanza. *Love thou thy land*, where we have an elaborate expansion of the thought so tersely put in the "Morte d'Arthur."]

iii. We may also notice Tennyson's *accuracy*. He looks on Nature not only with the eye of faith, and the eye of art, but also with the eye of *science*. Perhaps this may serve to illustrate the general truth that art in its perfection must always be real and accurate. But at any rate it is very instructive to observe the fidelity to facts which governs Tennyson's descriptions. [See as illustrating this point a very interesting letter addressed by the poet to Mr. Dawson, quoted in the latter's "Study of 'The Princess,'" Preface, pp. viii ff.]

MAHESACHANDRA NYAYARATNA.

MAHESACHANDRA was born on the 22nd February 1836 at the village of Narit in the district of Howrah in Bengal. He belongs to the Bhattacharyya family of Narit, which has long been distinguished for the zealous cultivation of Sanskrit learning, and the number of learned Pandits it has produced. His father, Hari-narayana Tarkasiddhanta, and his two uncles, Gurus-prasada Tarkapanchanana and Thakurdasa Churamani were eminent Pandits.

Mahesachandra's first Sanskrit education began at the age of nine, at home, where he was taught his grammar and was made to commit to memory his *Abhidhana*, the *Amara-Kosha*, by the family Pandit. As Mahesachandra's aptitude at learning the *Kosha* by heart was but small, he was pronounced an unpromising lad.

When about twelve years of age, he left home for the village of Rasikganja in the Midnapur district, to learn Sanskrit Grammar under Pandit Thakurdasa Churamani, a famous grammarian.

Mahesachandra now went to Calcutta, in 1852, where he studied different subjects with eminent specialists ; first of all, Nyaya with his uncle, Thakurdasa Churamani, and Smriti partly with his father and partly with his kinsman Durgadasa Tarkavachaspati ; and subsequently the same subjects and others with some of the Professors of the Sanskrit College at their homes, the instruction received being gratuitous. Thus he studied Nyaya with the very eminent Pandit Jayanarayana Tarkapanchanana.

His next tutor was a Panjabi ascetic, then in Calcutta, Paramahansa Jyotisvarupa, whose intellect was of the finest and whose learning was most profound. With

him he read the Vedānta and the Khandana Philosophy of Sriharsha, which bears some kinship to the Positive Philosophy of Comte, and which, though not unknown in Bengal, was nowhere studied in the province. He next studied Astrology with the learned Pandit Kalinatha Tarkaratna, who was an Astrologer by caste. This was a departure from orthodoxy; for, no good Brahman would ever learn from one belonging to the Astrologer caste.

Repairing to Benares in 1861, he studied the Vedas, the Upanishad, the Patanjala and the Mimamsa Darsana. Here he became acquainted with the well-known Sanskrit scholar, Mr. Griffith, then Principal of the College there; and formed a life-long friendship with his tutor Dandi Visuddhananda Svami.

On his return to Calcutta in 1863, he set up a *chatuspathi*, or *tol*, for imparting gratuitous instruction, under the patronage of Maharaja Kamalkrishna, grandson of Raja Naviakrishna of historic fame.

In 1864 Mahesachandra was appointed an Assistant Professor in the Sanskrit College on the recommendation of Dr. E. B. Cowell, then the Principal of the College, who had studied Hindu Law, Panini's Grammar, Rhetoric, and Philosophy with him for between three and four years. He at this time began to study English and soon acquired the power of expressing himself in that language, a qualification rarely to be met with in Pandits of eminence. On the chair of Rhetoric in the College falling vacant, he was elevated to it. In this first year of his service he accompanied and assisted Dr. Cowell in his inspection of the Nudiya *tol*s. In his report, which was written in England, Cowell spoke of Mahesachandra in highly complimentary terms. "I could have increased the value of my report ten-fold," he wrote, "if I had my Pandit, Mahesachandra, by my side." In 1865, and again in 1869, he officiated as Professor of Hindu Philosophy retaining at the same time his own work as Professor of Rhetoric. In 1872, just after he had been definitely appointed Professor of Philosophy and Rhetoric, he was made Professor of Hindu Law; but in 1874 he returned to the teaching of Philosophy and Rhetoric. In 1876 he was promoted to the higher grade of the Bengal Education Service, being the first, and as yet the only, Pandit admitted to this class of appointments. After having acted as Principal of the Sanskrit College in the years 1870, 1871, 1872, he again became officiating Principal in 1877, and remained so till 1885 when he was confirmed in the appointment. In 1881 he was made a Companion of the Indian Empire, and in 1889 he received the title of Mahamahopadhyaya.

It was in 1867, after his visit to Nudiya with Dr. Cowell, that he began to make efforts for the improvement of *tol* education, efforts which only attained fruition twenty-five years later. He wrote earnestly to Mr. Atkinson, the then Director of Public Instruction, on the subject; but the Director thought that it would be enough to try an experiment at Nudiya, and afterwards extend operations to embrace a wider field, if it should appear desirable. Thus his exertions in 1867 benefited the Nudiya *tol*s alone among the *tol*s of Bengal. At last in 1891, having been deputed by Government to inspect the *tol*s of Bengal, Behar and Orissa, his inspection report

was approved, and his suggestions for the improvement of *tol* education were adopted. In 1893 he was specially deputed to Orissa to induce the leading men of the province to organise a society for the advancement of Sanskrit learning, and he succeeded in bringing about the formation of Sanskrit Associations at Cuttack, Puri, and Balasore similar to the Sanskrit Associations in Bengal and Behar, and in securing for the three Associations annual subscriptions and donations. He succeeded also in getting two *tol*s of an improved type established, one at Maunbhanj and the other at Balasore, more than eight thousand rupees a year being assigned by the Maharaja of Maunbhanj for the support of the two *tol*s. Another *tol* was through his exertions opened at Konika, eight hundred and forty rupees a year being assigned by the Board of Revenue on behalf of the Konika estate for its maintenance.

During the time that Mahesachandra has been at the head of the Sanskrit College he has exerted himself in divers ways to promote the interests of the College, and has been successful in procuring several additional endowments for it. Students passing the F. A. examination from the Sanskrit College have now the privilege of studying for the B. A. examination in the Presidency College on payment of half fees, the Sanskrit course being read by them in the Sanskrit College. Government, at his instance, has also allowed twenty sons of *boudh* *pide* Pandits to study in the College on payment of only two rupees a month. In 1881 he obtained permission to open purely Sanskrit classes in the College in which pupils might study, as in *tol*s, Panini's Grammar, *Belles Lettres*, Hindu Astronomy, Law, and Philosophy, and the Vedas, the last being taught only in one other place in Bengal, and Panini's Grammar being taught nowhere else in Bengal. Pupils are admitted to these classes to the number of fifty without payment of any fee, yet the teaching of these classes costs nothing to the Government and they do not interfere with the working of the Anglo-Sanskrit department. Pupils of the purely Sanskrit classes attend the Sanskrit title examination in common with the pupils of the indigenous *tol*s.

The Sanskrit title examination itself was instituted in 1879 through the efforts of Mahesachandra. This examination has infused new life into Sanskrit education of the indigenous type, and added to it subjects not previously taught in the *tol*s of Bengal. Examinations called the First and Second Sanskrit examinations, which bear to the title examination the relation that the Entrance and F. A. examinations bear to the B. A. examination, have also been instituted since 1893. All these examinations are conducted by recognised Sanskrit Associations, and on the results of these examinations Government rewards and stipends are awarded. These rewards are beginning to be supplemented by private endowments.

In the department of literary work, Mahesachandra has edited with copious notes, the *Kavyaprakas* and, under the patronage of the Asiatic Society of Bengal, the *Dhimansa Darsana* and the *Black Yajur Veda*. His annotations on the *Kusumvanvati* have been published in Dr. Cowell's edition of the work. He has also written several pamphlets.

In 1887 he succeeded in convincing Lord Dufferin that it was desirable that Government should mark its appreciation of native scholarship by the conferring of suitable titles, and the result was the creation of the title of Mahamahopadhyaya for eminent Pandits and of Shams-ul-Ulma for eminent Maulavis.

In matters of public utility and of practical beneficence Mahesclandra has always taken an active part. When the water-works of Calcutta were opened, there was a great objection to the use of the water on the part of the orthodox Hindu community, but Mahesclandra by his arguments, based on the Shastras, overcame a good deal of the opposition. He also inclined public opinion in favour of vaccination.

He has always taken a keen interest in the welfare of his native district of Howrah and has benefited his birthplace in many ways.

SOCIETY FOR THE HIGHER TRAINING OF YOUNG MEN.

WE are glad to say that during last month we were able to take actual possession of the increased accommodation so long promised us in the East wing of the Hindu School. We hope to have the whole of the Society's rooms properly fitted up by the beginning of the next session.

A meeting for entertaining the Mofussil Entrance Candidates was held in the hall of the Indian Association for the Cultivation of Science yesterday evening. There was a large attendance, and among the gentlemen present were His Highness the Maharaja of Durbhunga, Rev. Father Lafont, Dr. Mohendra Lal Sircar, Baboo Saligram Singh, Baboo Ram Bramho Sanyal, Baboo Joy Gobindo Shome and Baboo Kali Charn Banerjee. The proceedings opened with the singing of a Bengalee song, after which Dr. Mohendra Lal Sircar was elected to the chair. Baboo Kali Charn Banerjee in a brief address welcomed the students. He urged his young friends specially to remember two things, *i.e.*, that the highest praise that could be accorded to any man was that he had done what he could, and that all things worked together for good for those who loved God. Father Lafont then gave a highly interesting demonstration of Tesla's effect with high frequency electric currents. At the conclusion of the lecture the Maharaja of Durbhunga proposed a vote of thanks to Father Lafont, which was carried with acclamation. Dr. Mohendra Lal Sircar next spoke about the need of patience and energetic work in the pursuit of science. A hearty vote of thanks to Dr. Mohendra Lal Sircar for lending the hall and for presiding on the occasion was proposed by Mr. C. R. Wilson, and carried unanimously. A Bengalee song was then sung, and the meeting concluded with three cheers for H. H. the Maharaja of Durbhunga, Dr. Sircar, and Mr. C. R. Wilson.

REVIEWS.

HANSI O KIRLA (Laughter and Play). By Jogendro Nath Sircar. Brahmoo Mission Press. Price, As. 10.

Babu Jogendra Nath Sircar has done a real service to the cause of education in Bengal by bringing out this beautifully

printed and finely illustrated prize-book. Hitherto we had practically no book in Bengalee that might safely be placed in the hands of Bengalee children in their hours of recreation. Babu Jogendro Nath Sircar's book has supplied this want. Amusing tales, riddles, humorous sketches and poems, stories describing animal life in an interesting way, and a child's prayer have all found a place in this short book. Instruction has been combined with amusement. In short, the book in every way fulfils a desideratum. We could only wish that the author would see his way to pricing it a little lower.

THE INDIAN STUDENTS' LETTER-WRITER. By Upendro Nath Sen, M.A., B.L., LL.B., and Jotindro Nath Sen, Allahabad. The National Press. Price, As. 8.

This is a well-printed and well-bound letter-writer intended for Indian students. The letters given as specimens are in a very good style, and remarkable for their accuracy of expression. The students and, we may say, elderly people, will certainly derive a great benefit by their perusal. But we doubt whether the authors have always tried to be free from the charge of plagiarism.

This book affords an instance of how myths grow up. At page 12 of the Introduction of *The Wule World Letter-Writer* we read: "The writer may find himself in the position of the *Eastern Merchant* who, writing to *The Indies* for five thousand mangoes, &c., received by the next vessel five hundred monkeys, with a promise of more in the next cargo." At page 14 of the book under review we have: "The writer may experience something similar to the *Etawah Merchant*, who wrote for five thousand mangoes and received from Agra a cart-load of monkeys with an assurance that more should follow as soon as a fresh collection could be made."

The italics are ours. Comments are needless.

MATHEMATICAL PUZZLE.

THE following Mathematical Puzzle, by Mr. C. L. Dodgson, published in the *Educational Times*, may be interesting to some of our readers.

Discover the Rule by which the following puzzle is worked. It is best exhibited as a dialogue:—

- A. Think of a number less than 90.
- B. I have done so.
- A. Tack on to it any digit you like from 0 to 9. Which shall it be?
- B. I have tacked on a 7.
- A. Now divide by 3. What is the remainder?
- B. It is 2.
- A. Divide by 3. What is the remainder?
- B. It is 1.
- A. And what is the third figure from the end?
- B. It is 8.
- A. (Instantly rejoins). Then the number you thought of was 76.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

CITY COLLEGE.

THE F. A. AND B. A. EXAMINATIONS.—Two hundred and sixty-four students have been sent up for the F. A. Examination this year, and one hundred and fifty-seven for the B. A. Examination, of which fifty-five in the A. course and one hundred and two in the B. course.

CITY COLLEGE REUNION.—The City College Reunion was held on Thursday, the 31st January, in the City College premises, which were nicely decorated on the occasion. The proceedings began with a Bengali hymn. Then came *Kathakata* the object of which is to instruct children, citing moral and good examples from Ramayana, Mahabharat and other good books. The President, Mr. A. M. Bose, explained the object of this reunion in eloquent and impressive words. Ten boy volunteers, armed with show guns and small swords, in uniform, next came to the Hall and sang a national song with bugles and drums, which was highly applauded by the gentlemen present. The recitations in English, Bengali,

Sanskrit and Persian were also applauded. Short dramatic performances in English, by the boys of the lower classes of the City Collegiate School, were very interesting. Babu Sasipada Banerjee showed some rare and interesting objects to the students, viz.—Elastic stone, relic of Pompeii, the Sacred thread of Rajah Ram Mohun Roy, Handwritings of Warren Hastings and Burke.

Short addresses were then delivered by Babus Herambo Chunder Maitra, Bholanath Pal, The Hon'ble Moulvie Serajus Islam and Babu Bepin Chunder Pal, some of the lecturers rejoiced at the improvement of the City College and others urged that it could not but prosper as a public institution: Mr. J. C. Bose's scientific experiments which took place in the end were very amusing and interesting.

FRIENDS' UNION.—Babu Sreecharan Chakravati, a teacher, City Collegiate School, has begun to deliver a series of lectures on "Means of Self-culture." Only one lecture on this subject was delivered on Saturday, the 9th February. The lecturer dwelt on the subject both from a subjective and objective point of view. We await his other lectures on this subject with pleasure and anxious solicitude.

LAW-CLASS.—A serious case of dishonesty occurred in the first year B. L. class—A gentleman of this class was detected to respond to the name of another of the same class, though the latter was absent for a month or so. The Principal has suspended each of them for a year from the 1st year B. L. class.

RAM MOHAN ROY CLUB.—The first monthly meeting of the Ram Mohan Roy Club was held in the City College premises on Friday, the 22nd February, at 5 p.m., when Babu Dano Nath Ganguli read a very interesting paper on "Eknath," a saint and preacher of the Bombay Presidency. The Hon'ble Justice Gurusdas Banerjee presided. The lecturer graphically put forward the life, works and teachings of Eknath. Every one was charmed by the hardbule deeds of Eknath. Babu Sirat Chunder Das, C.I.E., also spoke on the subject and the meeting dispersed after the presidential address.

DACCA COLLEGE.

CRICKET.—On the 23rd February we played the Dacca Club at the ground in the Old Lines. The College, having won the toss, elected to bat, and, in spite of the excellent bowling of Stephen, succeeded in putting together 82 runs. S. Guha who scored 20, not out, played steadily and in good style, and so did T. Guha who scored 17. Then the Dacca Club went in to bat; but they were disposed of for 41 runs, a result chiefly due to the bowling of P. C. Guha and N. K. Bose. In their second innings Dacca College scored 60 for 5 wickets, when the stumps were drawn. S. Guha and H. Roy each contributing 20. Thus Dacca College won the victory by 38 runs on the first innings. On the side of the Dacca Club, Dombal made 30 runs, the top score of the day.

PRESIDENCY COLLEGE.

THE COLLEGE.—Furlough for two years (with effect from 5th March) has been granted to Professor A. M. Nash, M.A., and leave for twenty days (from 4th February) to Professor J. H. Gilliland, M.A.; and each of the Professors—P. K. Ray, D.Sc., P. C. Ray, D.Sc., J. C. Bose, D.Sc., and B. N. Sen, M.A., obtained leave for a day on 24th January. From 28th January Professor C. R. Wilson, M.A., took up English in the first year class *vice* Babu N. K. Majumdar, M.A., Lecturer, transferred temporarily. Professor M. B. du S. Prothero, M.A., also has taken charge of English in the same class.

The halls adjacent to the new building have been partitioned into small rooms to accommodate many smaller classes, especially with reference to the several subjects in the B.A. and M.A. classes.

Owing to the University Examinations, the students enjoy a winter vacation of about twenty days from the 8th February.

THE SCHOOLS.—The prize-distribution ceremony took place on the 24th January, and, as usual, the Principal, Mr. Griffiths, distributed the prizes. A special prize was awarded this year, called after the late Babu Jadin Lal Mullick, to two students (Panchanana Gangooly and Promode Kumar Sen) of the Hindu School, for securing the highest marks in Sanskrit in the Text Examination. This is a worthy way of encouragement and ought to be largely imitated.

A portion of the big hall in the east wing of the Hindu School having been granted, under the past regime, to the

Higher Training Society, a solid wall has been built to make *pucca* partitions, and the two or three classes that had hitherto been there have now been shifted to the west.

The old mathematical teacher, Babu Haranath Bhattacharyya, now in charge of the two schools, has taken up English in the two first classes, in the place of the late Head Master, Babu Krishna Chandra Ray.

A nominal examination of some classes is announced to be held in March next.

The two schools, it is believed, will be separated once again, and Babu Akshay Chandra Mukherjee (late Head Master, Rungpur Zillah School.) is believed to succeed Babu K. C. Ray, Babu H. N. Bhattacharyya being made *pucca* in the Hare School only.

ATHLETICS.—We had a Tug of War with the *Britickham* team in the Presidency College ground on the 2nd March, at 6-15 p.m. The Home team was twice victorious. There was a large number of spectators who encouraged the Home team. The following were the players in the Presidency Team: Jogeschandra Dutta, Jotindranath Dutta, Bonode Bihari Sen, Asutosh Mukerjee, Narendra Krishna Nag Chowdry, Ch. tulaul Mullick.

CLUBS AND SOCIETIES.

DAVID HARE ATHLETIC CLUB.

A SUM of Rs. 100 has recently been granted to us by the Director of Public Instruction. Some four boys have been sent to compete for the Native Athletic Sports this year. In honour of our late Head Master, we hope to create in June next out of the funds of our CLUB for ENCOURAGEMENT OF CRICKET "the Bhola Nanth Paul Challenge Shield."

EDEN HINDU HOSTEL.

A GREAT panic was caused among the inmates of the Hostel at the beginning of this month by an outbreak of smallpox. Half of the boarders temporarily left the town and fled into their mossful homes. But, fortunately, everything is now right again.

The Examinations.—It is with a feeling of sincere congratulation that we notice that Babu Kokilleshwar Kavyatirtha, an ex-boarder of this institution has been awarded the Sonamani Medal for securing the highest place in Sanskrit in the last M.A. examination. Five boarders have appeared at the Entrance, twenty at the F.A., and about the same member in the B.A. examination.

Trustees of the Hostel Fund.—A meeting of the trustees was held on Tuesday, the 19th instant, to consider certain changes proposed in the Rules and Regulations of the Hostel. Maharaj Kumar Binoy Krishna, the newly elected member of the Hostel Building Fund Committee, paid his first visit to this institution on the 17th ultimo, and kindly offered to entertain the boarders with a feast as soon as the examinations would be over.

Social Gathering.—The second annual social gathering of the boarders of the Hostel and their friends is to come off on the 27th instant. The Hon'ble Mr. Justice Banerjee, Mr. N. N. Ghose (Bar-at-law) and some other distinguished gentlemen are expected to favour us with their presence on the occasion.

KUMBULIATOLA BOYS' READING CLUB.

It is gratifying to notice that this club is again rising into importance and bidding fair to re-establish itself on a firmer basis. Its existence, which now extends over a period of 10 years, has been in the past marked with signs of a wholesome and progressive activity which at one time inspired strong public confidence and constituted, so to speak, a guarantee of its own future prosperity. The club, however, like all institutions fed and fostered with uncertain nourishment of public aid and energy, has been subject to the usual vicissitudes of fortune and was almost in the hey-day of its

glory overtaken by one of those reverses which held it in a state of suspended vitality for over two years. Several causes led to this retrogression, the first and foremost having been the resignation by Mr. Risley of his office of President to the Club, through ill-health. But things seem to have vastly changed and improved of late and better days are dawning again upon the club. The office of President laid down by Mr. Risley has been accepted by another European gentleman of rank and position distinguished alike for his broad sympathies and the almost unique interest he feels in the cause of the material advancement of the Indian youth. We mean Mr. Ritchie, the honored head of the Calcutta Municipality, who has only recently given such a signal proof of his kindly disposition towards Indian Students in the matter of the Marcus Square Recreation grounds with which his name will be always associated. The club has special cause to congratulate itself upon having secured the valuable help of such a President. With this success which is in itself a happy augury for its future well-being the club ought to count upon even a readier and more willing co-operation of the public on its behalf than it ever did in the past. The friends and promoters of the club ought now to address themselves to their task of love and honour with all the zeal they can command. We are very glad to notice again amongst the names of the members those of Babus Jirthanath Chowdhuri and Gurn Churn Chowdhuri, the two young energetic founders of the institution.

MIRZAPUR UNION.

We were fortunate this time in having secured the sympathy of Babu Deb Kisor Mukherji, M.A., Superintendent of Aryya Mission Institution who has very kindly undertaken to help us by supplying us free of charge with *Bāsana* and *Sāhsanga*. Our well-known neighbour, Babu Kali Prasanna Deb, Proprietor, of the *National Magazine*, has also expressed his full sympathy with our venture, and we are thankful to both for their kindness. Happily, the *Calcutta University Magazine* also continues to be of use to our members, while our own MSS. Journal-Newspaper, *Entre Nous*, continues to do good to the club.

I am also glad, a few good books (and one or two of them standard works) have been added to the library attached to the club. One or two free members were also added.

Our present Vice-President, who is now on leave, hopes to join us from March next, when one or two other officers also, who, too, are on leave, will rejoin us.

The reading public of, specially Amherst Street, Machooa Bazar Street, Mirzapur and Circular Roads ought to co-operate with us more largely.

SIRCAR SPORTING AND DEBATING CLUB.

On 3rd February last there was a meeting of the debating section of the club, on which occasion Babu Hari Lal Mukerjee read a paper on "Character." The paper opened with a quotation from Shakespeare. It was Palonius's advice to his son from Hamlet. The short but sage sayings of Palonius, the lecturer observed, contains the pith of all principles which should guide a young man when he is let at liberty or rather when he has none to be guided by. The condition of many of our students being such, the lecturer insisted upon their keeping the advice of Palonius always in mind.

The Rev. G. Bruce of the General Assembly's Institution, honoured the members by playing with them a game of tennis on our own Court, on the 11th February last. In spite of many defects in the construction of our court, which, for want of a better and larger plot of ground, cannot be helped, the Rev. Mr. Bruce expressed every satisfaction at the cleverness with which our members played. The rowing section is going on well. It will prove most pleasant and healthy during summer.

SUHRID SAMMILANI SABHA.

The flood-tide of the University examinations has just ebbed away. The gaunt spectre of the examination that hitherto bogged the examinees has now become a thing of the past. Only a fourth of our members appeared at the different examinations. We wish them all success.

I omitted to mention last time that a virulent type of small-pox has been raging among the boarders of the Calcutta Boys' school. This has been, I may say, the principal cause for tem-

porarily closing the doors of the Sabha. It is reported that two unfortunate persons have been taken away by the grisly hand of this fell disease. I do not know if we have to again adjourn our meeting awhile for fear of contagion.

The Rev. Augustus Kullman, M.A., one of the Vice-Presidents of the Sabha, has resigned. He was for a considerable period a pillar of the Sabha, so to speak. The Sabha owes much of its present prestige and improvement to the keen interest that he always evinced in its humble work. As he is going shortly to leave this country for good, we wish him *bon voyage* and God-speed.

The Sabha will reopen in a few days, and it is expected that the proceedings will again begin in full swing. The members should, therefore, at once gird up their loins and enter into work with fresh vigour and brand-new enthusiasm.

CRICKET.

LANDSDOWNE CHALLENGE SHIELD.

SEEPPORE COLLEGE vs MEDICAL COLLEGE.—This match was arranged to be played on the 18th and 19th instants on the Town Club Ground. On Monday, Seepore winning the toss elected to bat and made 96, towards which P. R. Roy contributed 30, K. C. Ghosh 12, and P. Chakravarti 11. The Medical College scored 32 in their first innings, H. K. Das alone getting into double figures. In their 2nd innings the Seepore men put together 108 for the loss of 3 wickets when stumps were drawn for the day; C. K. Chakravarti (60 and D. P. Bose (not out 32) played in good form. The play could not be resumed on Tuesday owing to the unavoidable absence of several of the medical men. Seepore thus won the match by 64 runs on the strength of the 1st innings. Annexed are the scores:—

SEEPPORE COLLEGE.		1st Innings.		2nd Innings.	
D. P. Bose	b H. K. Das	8	not out	32	
H. D. Bhaduri	c H. K. Das b N. N. Das	2	b H. Das	4	
H. K. Das	Gupta b H. K. Das	0	run out	2	
C. K. Chakravarti	c B. B. Das b B. B. Das	6			
Das b H. K. Das		8	H. K. Das	60	
P. Chakravarti	b H. Das	11	not out	7	
P. R. Roy	c S. S. Mitter b N. N. Das	30			
B. B. Banerji	c G. Chakravarti b H. Das	0			
N. N. Mukerji	b H. K. Das	7			
K. C. Sen Gupta	b H. K. Das	5			
K. C. Ghosh	c H. K. Das, b N. N. Das	12	Did not bat	Extras	3
A. B. Roy	not out	6			
Extras		7		Total	108
Total		96			

MEDICAL COLLEGE.		1st Innings.	
N. K. Sen	b B. Banerji	1	
H. Das	b N. N. Mukerji, c K. C. Ghosh	1	
N. N. Das	b B. Banerji	2	
S. C. Banerji	b N. N. Mukerji	1	
H. K. Das	b B. Banerji	0	
G. N. Chakravarti	c B. Banerji, b N. N. Mukerji	6	
B. B. Das	c C. K. Chakravarti, b N. N. Mukerji	0	
A. M. Sen	b B. Banerji	0	
S. N. Sen	b B. Banerji	8	
R. C. Chakravarti	c P. Roy, b N. N. Mukerji	2	
S. S. Mitra	not out	0	
Extras		...	
Total		...	23

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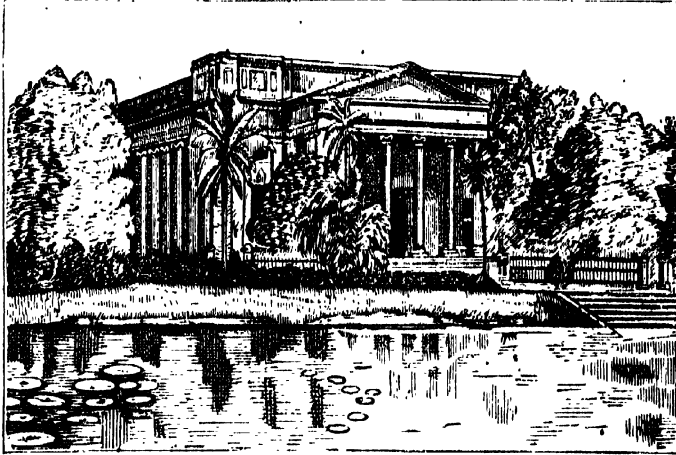
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CONTENTS.

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TEXT-BOOK.

BENGALEE AS A SUBJECT FOR EXAMIN-
ATION.

RECOLLECTIONS OF THE OLD HINDU
COLLEGE.

LETTERS TO THE EDITOR.

REVIEW.

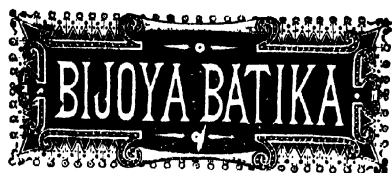
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The student who goes conscientiously through the little work should be well primed for the examination.—*Madras Times*.

The Principal of a 1st Grade Mission College writes:—"These works strike me as admirably suited for the assistance of students and worthy of cordial recommendation. I shall be glad to recommend them to B. A. students."

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CALCUTTA SCHOOL BOOK SOCIETY,

WELLINGTON SQUARE;

or to V. KALYANARAM IYER, MADRAS.

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FORTHCOMING EVENTS.

SATURDAY, APRIL 6TH	Meeting of the Syndicate.
FRIDAY, APRIL 12TH	Good Friday.
SATURDAY, APRIL 13TH	...	...	...	...	Easter Eve : Chaitrankranti.
MONDAY, APRIL 15TH	...	...	...	...	Preliminary Scientific, M.B. ; First and Second, M.B. M.D. and F.E. Examinations begin.
SATURDAY, APRIL 20TH	...	...	...	...	Annual Meeting of the Senate.

NOTES AND NEWS.

THE various Faculties have elected the following gentlemen to be their Presidents from the 1st May : in Arts, Dr. Mahendralal Sircar ; in Law, Dr. Trailokyanath Mitra ; in Medicine, Surgeon-Lieut.-Col. J. O'Brien ; in Engineering, Mr. J. H. Apjohn.

THE new members of the Syndicate from the 1st May are the following :—

Dr. Mahendralal Sircar	...	} in Arts.
Dr. Ashutosh Mukhopadhyaya	...	
Mr. A. M. Bose	...	
Mr. Kalicharan Banerji	...	
Mr. Abdur Rahman	...	
Dr. Trailokyanath Mitra	...	} in Law.
The Hon'ble Seraj-ul-Islam	...	
Dr. J. O'Brien	...	} in Medicine.
Dr. Nilratan Sircar	...	
Mr. J. H. Apjohn	...	} in Engineering.

THE University will shortly be called upon to elect a new Representative to sit on the Bengal Legislative Council, in consequence of the temporary absence of its present Representative, Mr. W. C. Bonerjee.

THE M.D. examination will be held in July along with the L.E. and B.E. examinations.

THE following have been recognised by the Syndicate as institutions qualified to send up candidates to the Entrance Examination : the Anglo-Persian Department of the Chittagong Madrasa, the Auckland House Girls' School,

Simla, and the Kurigram H. E. School. The Syndicate has also consented to request the Secretary to the Government of India, Home Department, to move His Excellency the Governor-General in Council, to sanction the affiliation of the Century School to the University up to the F.A. standard.

WE hear from Rajshahi that a candidate from that centre at the recent Entrance Examination put down his age in his application as 12. He appears, however, to be about 21 or 22 years of age ! It is suggested that in order to prevent such false statements by candidates for examinations regarding their age the Syndicate should move the Government to compel registration of the birth of children of those who intend to send them up to the Entrance Examination, and to provide two columns for age in the printed list of candidates, the first for the age given by the candidate, and the second for what the candidate's age appears to be to the certifying officer. The suggestion certainly does not sound very practical. What, we may ask, was the returning officer about when he signed the application of this candidate ?

AMONG the projects to be taken up by the Public Works Department during the coming financial year are a new Medical College building, a new Hostel for the Students of the Madrasa and another new Hostel for the Students of the Presidency College.

HIS Excellency the Governor General in Council has declined to extend the right of voting for, or being elected to, fellowships of Calcutta University to B. A's of 25 years' standing.

A CIRCULAR has been addressed by the Director of Public Instruction to all Inspectors of Schools calling their attention to the following extracts from the Resolutions passed at a Conference held at Dacca in May 1891 on the management of High English Schools :—

“Paragraph 66.—A complete list of books in the library, classified according to subjects and of maps and furniture belonging to the school, is to be printed once every five years; and a copy of it should be sent to the Inspector of Schools or other superior authority with the annual report each year. A list of books lost or destroyed, and a similar list for maps and articles of furniture, should also be sent up at the same time.

“Paragraph 67.—Copies of the printed list of library books should be freely circulated among the teachers and the pupils.

“Paragraph 68.—Boys should be encouraged to use library books, especially those of reference and juvenile books. The librarian should be in attendance for an additional half hour, either before or after school hours.”

The Director thinks it very desirable, in order to encourage a taste for reading, that catalogues of books in the libraries of zilla and Government schools should be printed from time to time for circulation among teachers and pupils, and for sale, at a moderate price, to the general public. He has accordingly requested the Inspectors to have catalogues prepared for all zilla and Government schools in their circles and to frame an estimate of the cost of printing them.

UNDER the existing * * * * * requirements requiring that a boy must pass the Lower Primary Scholarship Examination before promotion to the second class of an Upper Primary School, great difficulties have been felt in Behar regarding the formation of such classes. These difficulties, however, cannot be altogether removed. The Middle and Upper Primary Scholarship Examination being departmental, must be held together under the same supervision; and on other grounds connected with the admission of boys from middle to high schools, these two examinations must continue to be held in October. But that month is too early for the Lower Primary Scholarship Examination, which should preferably be held in December. The other classes of Upper Primary Schools should therefore continue to be formed in November, the formation of the second class being deferred until the results of the Lower Primary Scholarship Examination are known, as they should be in January. The intervening period might be shortened if instructions were given that the papers of candidates from Upper Primary Schools should be examined and the results declared first. The Director of Public Instruction has accordingly ordered this arrangement to be carried out.

“THERE were mighty men of valor,” it has been said, “before Agamemnon,” but we did not know till the other day that there had been a *Calcutta University Magazine* before our own. Yet so it was. In 1860 a number of enterprising young men proposed to start a journal

called the *Presidency College Magazine*. But they subsequently changed the name to the *Calcutta University Magazine*, and in July laid the first issue before the public “with fear as with hope.” “On the one hand,” they say, “we are conscious of our shortcomings; and have therefore grounds to apprehend that some who will look only at our faults will deem it presumption on our part to undertake a work of such high pretensions as a Literary Magazine. On the other hand, we are cheered by the hope that those who encourage honest effort will overlook our faults, remembering that we are students, and have yet much to learn. To these we look up for assistance and patronage.....When we declare our object to be self-improvement, and when passing this monthly ordeal before the public, we aim only at the acquisition of correct habits of writing and thinking. We trust our readers will be more charitably disposed and more lenient in their judgment.”

WE do not know how long this paper lasted. We have with us copies of it up to August 1865, when it shows no signs of decay. Up to that date there are monthly numbers of sixteen pages each, containing a large amount of interesting matter. The scientific and mathematical articles are especially good, though rather long. There are also a number of pieces of poetry, which certainly appear to us quite above the powers of the present generation of students. The *Magazine* is printed by J. N. Ghose, School Book Press, 45, Chorbagan. All communications are to be addressed to the Manager, S. H., Presidency College, who tells us that all contributions from our brethren of other colleges affiliated to the Calcutta University shall be most thankfully received. The subscription is three rupees yearly, and four annas monthly. There are no advertisements, and we suppose that the enterprise perished eventually through want of means. In this number of our *Magazine* we have ventured to reprint from it one of its shortest pieces, “The Autobiography of a College Text-book.”

WE take the following obituary notice of Arthur Cayley from the *Oxford Magazine* :—

“IN Professor Cayley the sister University has lost one of whom she was justly proud, a truly great man, one of the most powerful and prolific mathematicians of any age or country. His life's work has not been for the many. To the non-academic world it has been inconspicuous. Yet it has been a great work, and learned bodies throughout the world have vied in honouring him during his lifetime and now join in deploring his loss. Those who value the triumphs of the human mind, and the enlargement of the domain of human knowledge, are thankful that an intellect of the first order like his should for so many years have been devoted to the conversion of things knowable into things known, even though his magnificent researches are widely dissociated from their own lines of study.

The pure mathematician explores in a domain of truth where the human intellect is on sure ground. The cares and mysteries of life are outside it—within it every advance is a real one, and a step towards others. Mathematical investigators move onwards like the mariners and travellers who have explored the Earth's surface, the sure ground of every man's experience. Many at a time take their new voyages, some small, some large. The records of their achievements are definite additions to knowledge, and starting points for further progress. From time to time some great explorer makes such an advance as to throw into the

shade the smaller discoveries which have for some time past been made and guide the steps of followers for many a long day. Such a one was Cayley.

This is not the place to attempt to specify even the most important of Professor Cayley's writings. Besides the vast number of pure Mathematics, there are many on Astronomy. He is said to have been the author of 800 papers, published during a period of fifty-three years. Comparatively recently a republication of them, all in collected form, has been undertaken. Seven fine quarto volumes have already appeared, edited happily by the author himself. At least three more are necessary to complete the series. We trust, and have little doubt, that the preparation of these is in so advanced a state that one of those on whom the Professor's mantle has fallen will be able to give them to the world as he would have wished.

To most of us the personality of the departed leader was unknown. We lost much, for among his friends the genius of the man was all the more revered because of the unobtrusive simplicity by which it was covered. Men loved him for his entire lack of self-assertion. Approval expressed by him of the work of others was doubly valued because free from any false note. Disapproval he preferred not to express at all. He liked better to convert poor work into good by supplying what was wanting, or correcting what was inaccurate. Notwithstanding his eminence, the thought uppermost in the minds of very many who were present at the impressive funeral service in Trinity College was that one was gone whom they would always feel grateful to for a kindness.

* *

At the instance of the Lieutenant-Governor all the Expenditure on Education. charges relating to education in Bengal, which have hitherto been distributed under various heads in the Provincial Budget, have this year been brought together. From this it appears that while the contributions made from the Moslem Fund and from "other sources" are becoming less year by year, the contributions from District Funds and Provincial Funds are increasing. Thus the contribution from the Provincial funds is a lakh greater than in 1894-95, and the amount contributed from District Funds in 1895-96 exceeds that of the two previous years by nearly two lakhs. Of this, Rs. 10,39,177, which will be increased from the year 1895-96 to Rs. 10,99,177, is the amount made over by Government annually to District Boards for the maintenance of schools under their control. This sum, therefore, may be practically added to the provincial expenditure on education.

* *

A CORRESPONDENT of the *Oxford Magazine* gives the following account of the proposed International Athletics at Athens:

An International Athletics Meeting at Athens is contemplated for Easter 1896. Next year apparently by a lucky freak of the usually incompatible calendars of the Eastern and Western Churches, Easter falls on the same day all over Christendom. A detailed programme of the projected meeting will be soon forthcoming in this quarter's issue of the *Bulletin des Jeux Olympiques*. Meanwhile some history of the movement will not be amiss. It appears that the present Ambassador of France in London, M. le Baron du Courcel, and M. le Baron de Coubertin, called together an International Congress which met in Paris last June. The result of its sittings was an International Committee of which Mr. Demetrios Bikelas is President, and M. de Coubertin is Treasurer. The year 1900 will see the meeting at Paris, and for that year there will be a French President. It is proposed to go on with celebrations of the kind in the various capitals of Europe at intervals of four years.

Meanwhile the celebration for next year is definitely committed to a National Greek Committee of which H. R. H. the

Duke of Sparta is Chairman, and which has four Secretaries, one of whom is Mr. C. K. Kane of Balliol, England, it may be noted, is represented further by C. Herbert, Esq., and Lord Amphil, names well-known to all athletics. The National Committee have thus given proof of a desire to put themselves in touch with the English Universities, and it is natural for us at Oxford to believe that the enterprise may gain somewhat through this move. Of course it is too early to form any opinion about the shape taken by the project. Such features as are known certainly are above reproach, but they are of the most general character. The games proposed are to be strictly international—that is to say, no nation can compete in the person of a naturalized citizen of foreign birth. The competition will be in all sports and physical exercises practised in our day. Only amateurs of adult age will be allowed to participate in them, and no one counts as an amateur who puts himself in a position to derive pecuniary advantage from success in athletics.

These general principles call for nothing but praise, which we may bestow with the clearer conscience since His Majesty the King of the Belgians, whose name has been associated in an honorary capacity with the undertaking, has graciously expressed his approbation. When the minutiae of the proposed celebration are decided upon and promulgated, it will be doubtless quite possible for the Oxonian mind to form an opinion on its merits, even though King Leopold may not then have committed himself.

LANSDOWNE CHALLENGE SHIELD.

THE number of entries for the Lansdowne Shield Cricket competition was smaller than was perhaps expected, though not altogether disappointing when it is recollected that the impulse to games of this kind is comparatively fresh and recent, and that there has not yet been time for the formation of many players or many teams. So also with the standard of play exhibited by the competing teams. None of the teams were very good, and yet most of them contained players who should turn out with training into very fair cricketers, while the fielding of the Hughli eleven would have done credit to any eleven in the country. The fielding, however, of the other teams, with the exception of Bishop's College, was not even fairly good, and there was a slowness and awkwardness about it that was most irritating to a spectator. We take it to be a cardinal law in cricket that no team whose fielding is bad deserves to win a match. We hope that the native Colleges will follow the admirable example of Hughli, and learn to be smart and safe in the field. It is not every one who can be a good batter or a good bowler, but any one with diligent practice can make himself a really good field.

The display of bowling was very poor indeed. Bishop's College was the only team that provided any thing like good bowling, though Seelchore was very unfortunate in losing the services of P. Roy who, when he is on the wicket, is without exception the best native bowler we have seen.

There can be no doubt that the best team won, and we congratulate Bishop's College on a success which they thoroughly deserved, though we are constrained to hope that they will not win quite so easily again. S. C. De, captain of the winning team, was by far the best all round cricketer among the players of the different elevens; and while Gaikawad and Arunathanam, the latter being quite a young lad, are both bowlers of great promise. A very hopeful feature of the Bishop's College eleven, and one which distinguished it from all the other elevens, was the number of young boys it

comprised. We call this a hopeful feature, because cricket is a game which should be begun young, and an institution which trains its little folk can usually count on arriving in time at a very considerable degree of proficiency.

It is worthy of remark that the winners of this Shield are also the holders of the Elliott Shield for football, while a representative of the same College carried off the Viceroy's Medal at the Native Athletic Sports.

The six Colleges which entered for the competition were the Medical College, the Presidency College, the Patna College, the Hughli College, the Seepore College, and Bishop's College. In the first round—

Seepore beat the Medical College by 61 runs on the 1st innings.
Hughli " Patna " by 23
Bishop's College " Presidency " by an innings and 35 runs.

In the second round Seepore was a bye, and Bishop's College beat Hughli College by an innings and 16 runs. In the final tie Bishop's College beat Seepore College by 6 runs and 10 wickets. We give full scores below:—

1. SEEPORE COLLEGE vs. MEDICAL COLLEGE.

1st Innings.		2nd Innings.	
D. P. Bose b. H. K. Dass	8	not out	32
H. D. Bhadruri c. H. K. Dass, b. N. N. Dass	2	b. H. Dass	4
H. K. Das-Gupta b. H. K. Dass	0	run out	2
C. K. Chakravarti c. B. B. Dass, b. H. K. Dass	8	b. H. K. Dass	60
P. Chakravarti b. H. Dass	11	not out	7
P. R. Roy c. S. S. Mitter, b. N. N. Dass	30		
B. B. Banerjee c. G. Chakravarti, b. H. Dass	0		
N. N. Mukerji b. H. K. Dass	7	did not bat.	
K. C. Sen-Gupta b. H. K. Dass	5		
K. C. Ghose c. H. K. Dass, b. N. N. Dass	12		
A. B. Roy not out	6		
Extras	7	Extras	3
Total	96	Total	108

MEDICAL COLLEGE.

1st Innings.	
N. K. Sen b. B. Banerji	1
H. Dass c. K. C. Ghose, b. N. N. Mukerji	1
N. N. Dass b. B. Banerji	2
S. C. Banerji b. N. N. Mukerji	10
H. K. Dass b. B. Banerji	1
G. N. Chakravarti c. B. Banerji, b. N. N. Mukerji	6
B. B. Dass c. K. C. Chakravarti, b. N. N. Mukerji	0
A. M. Sen b. B. Banerji	8
S. N. Sen b. B. Banerji	0
R. C. Chakravarti c. P. Roy, b. N. N. Mukerji	2
S. S. Mitra not out	0
Extras	1
Total	32

2. HUGHLI COLLEGE vs. PATNA COLLEGE.—In this match the most noticeable feature was the contrast between the fielding of the two teams. The bowling of both was poor and the batting not much better. Hughli won on their fielding.

PATNA COLLEGE.

1st Innings.		2nd Innings.	
S. C. Mallick b. J. N. Chatterji	7	b. S. C. Ghose	2
S. N. Dutt b. S. C. Ghose	0	did not bat.	
N. Narain run out	5	b. S. C. Ghose	0
P. Narain b. J. N. Chatterji	0	C. M. Bhattacharji b. J. N. Singha hit wkt.	3
J. N. Singha hit wkt., b. J. N. Chatterji	16	not out.	2
D. R. Dass b. S. C. Ghose	27	b. M. Bhattacharji	2
A. Kumar lbw., b. S. C. Ghose	0	did not bat.	
U. M. Dass run out	6		
K. C. Mukerji c. A. Mazumdar, b. J. N. Chatterji	11	b. S. C. Ghose	3
C. L. Basu run out	6	not out	9
S. N. Banerji not out	11	b. S. C. Ghose	1
Extras	1	Extras	3
Total	90	Total	25

HUGHLI COLLEGE.

1st Innings.	
J. N. Kanjilal lbw., b. N. Narain	15
B. Bhatta lbw., b. N. Narain	14
S. Haldar, c. J. N. Singh, b. U. M. Dass	10
M. Bhattacharji lbw., b. K. Mukerji	25
G. Chatterji b. U. M. Dass	5
S. C. Sen run out	5
S. C. Ghose b. U. M. Dass	0
N. Datta b. D. Dass	15
A. Mazumdar, b. D. Dass	10
P. Paul, not out	6
S. N. Dass b. D. Dass	1
Extras	7
Total	113

3. PRESIDENCY COLLEGE vs. BISHOP'S COLLEGE.—The most prominent feature of this match was S. C. De's splendid innings of 71 not out, compiled by very patient and steady cricket. Gaikawad's bowling was also noteworthy: 9 wickets for 44 runs. In the second innings De got 5 wickets for 11 runs. The 3rd Presidency College wicket fell for 63 and all were got out for 75.

PRESIDENCY COLLEGE.

1st Innings.		2nd Innings.	
N. Nag b. Gaikawad	15	c. & b. S. C. De	28
G. Ghose, run out	1	b. S. C. De	0
A. Mitter b. Mohyuddin	8	run out	0
S. Chatterjee c. N. Dass, b. Gaikawad	0	c. & b. S. C. De	4
H. Bose run out	24	b. S. C. De	18
A. Chowdhury b. Gaikawad	3	b. Gaikawad	0
S. K. Mitter b. Arulanantham	2	b. Gaikawad	0
D. Bose c. H. D. Kor, b. Gaikawad	3	c. Godfrey, b. Arulanantham	3
D. Ghose b. Gaikawad	0	b. Gaikawad	0
L. Chatterjee b. Godfrey	9	lbw. b. S. C. De	0
N. Sirkar not out	2	not out	2
Extras	11	Extras	14
Total	78	Total	75

BISHOP'S COLLEGE.

1st Innings.	
W. Godfrey lbw., b. A. Chowdhury	0
G. Arulanantham b. A. Mitter	10
S. C. De not out	71
S. Chowdhury b. A. Mitter	5
F. Bell c. & b. A. Mitter	25
H. D. Kor b. A. Chowdhury	20
J. Gaikawad b. A. Mitter	9
A. Mitter b. A. Chowdhury	1
P. Mohyuddin b. Nag	18
J. L. Singh c. D. Ghose, b. A. Mitter	8
N. Dass b. A. Mitter	0
Extras	21
Total	188

4. HUGHLI COLLEGE vs. BISHOP'S COLLEGE.—The Hughli College fielding in this match was most excellent. The bowling analysis read thus:—For Hughli: S. C. Ghose (Sr.) 5 wickets for 36 runs; M. Sadhu 4 wickets for 29 runs. For Bishop's College, in the 1st innings: S. C. De, 6 wickets for 9 runs, Arulanantham 3 wickets for 11 runs; in the 2nd innings, Gaikawad 1 wicket for 28 runs; S. C. De, 3 wickets for 13 runs; Arulanantham 2 wickets for 14 runs. The last named bowler sent the ball that bowled Sadhu and made the bails travel 30 yards.

HUGHLI COLLEGE.

1st Innings.		2nd Innings.	
J. N. Kanjilal, b. S. C. De	0	c. Bell, b. Gaikawad	5
B. Bhatta, b. S. C. De	1	not out	12
N. Datta, lbw., b. S. C. De	3	b. Gaikawad	2
M. Bhattacharjee, lbw., b. Arulanantham	9	lbw. b. S. C. De	8
S. C. Ghose (Sr.), b. Arulanantham	0	run out	3

J. Chatterjee, c. Gaikawad, b. S. C. De	0	C. N. Dass, b. Arulanatham	2
M. Sadhu, b. Arulanatham	0	c. Godfrey, b. Arulanatham	2
S. N. Dass, not out	10	b. S. C. De	15
S. Halder, run out	0	b. Gaikawad	2
S. Chowdhury, b. S. C. De	0	c. and b. Gaikawad	10
S. C. Ghose (Jr.), b. S. C. De	0	Extras	3
Extras	2	Total	65
Total	25		

BISHOP'S COLLEGE.

1st Innings.

W. Godfrey, c. Sadhu, b. S. C. Ghose	6
J. Arulanatham, b. S. C. Ghose	7
S. C. De, c. B. Bhattacha, b. S. C. Ghose	13
J. Gaikawad, run out	22
H. D. Kor, b. Sadhu	3
F. Bell, b. Sadhu	14
P. Mohyuddin, b. S. C. Ghose	12
S. C. Chowdhury, b. Sadhu	1
A. Mitter, c. J. Chatterjee, b. Sadhu	2
B. Sirkar, b. S. C. Ghose	10
N. Dass, not out	5
Extras	11
Total	106

5. SEEPHORE COLLEGE vs. BISHOP'S COLLEGE.—

This was the final tie in the competition. The bowling of the winning team was exceedingly good, and the analysis read thus, in the 1st innings, Arulanatham 5 wickets for 11 runs; S. C. De 4 wickets for 11 runs. In the 2nd innings, Arulanatham 5 wickets for 21 runs; S. C. De 5 wickets for 22 runs. For Seepore, B. Banerjee got 9 wickets for 41 runs. A. C. Guha brought off a splendid catch which disposed of Kor, and N. Dass at point in the 2nd innings of Seepore held one still more difficult. The Bishop's College fielded very smartly.

SEEPHORE COLLEGE.

1st Innings.

B. B. Banerjee, b. S. C. De	0	b. S. C. De	2
N. N. Mukerjee, c. Sirkar, b. S. C. De	7	b. S. C. De	9
H. D. Bahaduri, c. Godfrey, b. Arulanatham	0	c. Kor, b. Arulanatham	7
C. K. Chakravarti, b. Arulanatham	0	c. S. Chowdhury, b. S. C. De	0
P. Chakravarti, b. S. C. De	1	c. & b. S. C. De	2
H. K. Das-Gupta, c. & b. S. C. De	5	c. N. Dass, b. Arulanatham	10
K. C. Ghose, c. S. C. De, b. Arulanatham	1	c. Bell, b. Arulanatham	9
A. C. Guha, b. Arulanatham	1	b. Arulanatham	0
A. T. Guha, not out	0	c. Kor, b. Arulanatham	0
A. B. Roy, run out	0	c. Mohyuddin, b. S. C. De	1
K. C. Sen-Gupta, c. N. Dass, b. Arulanatham	1	not out	1
Extras	3	Extras	4
Total	28	Total	54

BISHOP'S COLLEGE.

1st Innings.

W. Godfrey, b. B. Banerjee	7	not out	11
J. Arulanatham, c. Chakravarti, b. B. Banerjee	0	not out	6
S. C. De, b. B. Banerjee	33		
F. Bell, b. B. Banerjee	2		
J. Gaikawad, b. B. Banerjee	19		
P. Mohyuddin, b. B. Banerjee	5		
H. D. Kor, c. A. C. Guha, b. B. Banerjee	2		
B. M. Sirkar, b. B. Banerjee	2		
N. Dass, b. B. Banerjee	0		
S. C. Chowdhury, c. A. C. Guha, b. N. N. Mukerjee	1		
I. L. Singh, not out	0		
Extras	0		
Total	71	Total	17

THE AUTOBIOGRAPHY OF A COLLEGE TEXT-BOOK.*

GENTLE READERS! you have read good many tales of fairies, of goblins, and hob-goblins. You have heard good many anecdotes of mountains transmigrating from place to place, of trees traversing deserts and oceans, of birds speaking and beasts ratiocinating; in short of inanimate objects displaying the indications of an immaterial and living principle, in the same way as is observable amongst the human race. But these things have always been described as taking place in, what are called, the 'days of yore,' otherwise ycleped, the golden age or satya yuga of a nation. Yet the latter half of the nineteenth century, the age we live in, is not without its brilliant ornaments. It has its Christianity and Brahmoism, its homoeopathy and spiritualism; it has its 'feeling of right' and widow marriage, its sham and hypocrisy; and last, not least, it has its B. As. and M. As. In such an age, an age of half credulousness and half sanity, an age of conscientiousness and easiness, an age of extreme foototalism and ultra-sotishness, I say in such an age, it will not be an egregious error to demand the attention of our readers to the following instructive Autobiography of a College Text-book. The book speaks:—"I was born in London, Paternoster Row, in the firm of Messrs. Murray and Sons. My father was a good scholar of his time, well read in ancient and modern history, and has produced many works on the subject with which he was well acquainted. He was a pupil of the most celebrated classical scholar that Europe has produced in modern times, who has rendered his name immortal and ever memorable by his lectures on Roman History. I need hardly say that I mean the great Niebuhr. After I had remained a year or two in the above-mentioned firm, amused and unemployed and cooped up in one dusty corner of a library shelf, I was called upon by a demand from India. I was then taken from my wretched and rugged abode to the beautiful and well-built steamer *Choputra*. But there was little difference in my situation. In fact, my present condition (and here I anticipate my future) was more painful than before. Though the ship was the best of its kind, and the cabin in which I happened to be placed was well decorated with pictures and lanterns, couches and sofas, though all that constitutes external beauty was not denied to me, yet I was sore pressed by the particular manner in which I was kept. What happiness is it to a man, if he be placed in the first-rate chamber of the Whitehall Palace, but imprisoned and enchained, and loaded with heavy stones upon his breast and head, so that he cannot move an inch either to the right, or to the left, or raise his frame an inch above? Precisely similar was my situation. I was confined in a tin chest, which was so over-filled with sundry articles, that I was in danger of being pressed to pieces. At last, from this state of half crucifixion and half resurrection I recovered, when after full three months' voyage across channels and oceans, I arrived at my destination—the city of palaces and pigsties. Thanks to Heaven, it was for the first time since I left my native shores, that I saw the face of

* Calcutta University Magazine, June, 1865.

light and cooled myself a little, when I was freed from my prison-house, with the balmy southern breeze of the Hoogly. My next abode was in the shop of Messrs. Thacker, Spink & Co. Here I staid for about four months, after which period, I was purchased by a petty shopkeeper of China bazar, who kept me in a good and clean state, and always took great care of me, so much so that, I had never experienced the like either in my native home, or during voyage by the steamer. But this was like lightning before death, as became abundantly verified by my future career. In fact, from the chequered and diversified manner in which I had arrived at this stage of my existence, I could easily infer that, I would not be able to lead a smooth and placid course. However, I next passed into the hands of a school-boy, with whom I remained for some time. This owner of mine was exceedingly whimsical and eccentric in his dispositions. Sometimes he used to cover me eight-fold—four of paper, blackened to a devilish dye, and four of gunny cloth; and *that* in the exceedingly hot month of May, when the climate of India is certainly not very pleasant to an inhabitant of the Northern latitudes. At other times, he would carry me to a *duttoory* to have my outskirts sprinkled over with red-coloured water, an ornament, the value of which I had not the exquisite pleasure to appreciate. Again at times, he would steal a bank note or a piece of stamp from his guardian's chest and conceal it within me. But he never derived from me any real and substantial benefit. He never used me for any useful purpose. I was to him what a sickle is to an ape, and a spectacle to a blind man. Among other particulars, I may mention, he was an inhabitant of Jessore—a genuine Bangal and a great lover of oil. Not a day passed when he did not anoint his head with about a pound of this substance. So great were the stink and nuisance occasioned by this dirty mode of living, and doubly aggravated by his never being accustomed to what the hydropathists would call 'a plunge bath'—that all who came to him never failed systematically to complain of his filthy hair and fusty body. You can well imagine then how great was my torment when I served the extremely useful purpose of a pillow, (as he used occasionally to make me) to such a creature. After this state of small gratification, I came to the possession of a student of the first College in India. This man was of very persevering and diligent habits—a great plodder in the strictest sense of the term. But all his talents in other respects were at once overclouded by the existence of two great defects—extreme irascibility of disposition and want of due principles. I mention this, inasmuch as I am still suffering from their sinister effects. I need hardly say, I have been equally troubled here as before. The shallow-pated student—my owner, misapprehending the really useful direction of a learned professor—viz. '*write on the margin*,' has suffocated me to half-death with terrible inflictions. My marginal parts, my upper and lower surfaces, are so overburdened with laborious Warburtonian notes, some of the professor's, others exorcised from the dry brain of my owner himself—that space, even to the hundredth part of an inch is not left for another man, equally or still more infatuated with the mania of making foot notes and head notes.

In fact, when I think of a my early days, when I was subject to no enervating influence—free from scars and wounds, clear of all spots and defects; and compare them with my present lot, filled, too much filled as I am with lime and oil, lines upon lines, double vertical and trouble horizontal, stars, crotchets, brackets, vincula and what not—I cannot but shed a copious flood of tears. I will mention to you, my dear friend, another incident, which was a decisive point of my life and with which I will end my history. On one occasion, as I was serving my master, and he was improving himself by my company, a friend of his suddenly stepped into his reading-room, and sat near him on his *charpye*. I was of course kept aside. They began to talk upon various subjects, the general tenor of which was not consentaneous with the principles of correct discipline. However, as this new comer happened to see me, he instantly asked my owner, why was it that he kept me in such a bad and wretched state, making me quite worthless for a second person? He said this rather in a jesting and satirical tone, which to my master was sufficient to add fuel to the fire. He became hot, angry like a wild boar, began to rave furiously upon his friend, and was so much enslaved by his passion, that, not getting any other thing in his way whereupon to pour the vials of his maniacal wrath, he threw me outside the room into a ditch, and ordered the other man to quit the place immediately on pain of severe insult. The latter escaped as 'when a man sees a serpent in the way.' Fortunately for me, the sewer was not very deep, and the season was dry; else this would have been my end.

I remained the live-long night in this uncomfortable and painful situation, when in the next morning a servant of my owner's took me off from this dirty place and conveyed me to him. I then found him repenting of his folly, for the little scrib of his knowledge was emptied upon me. My wounds were properly dressed, and simples and healing ointment were applied to them. Exposed to due warmth for a time, I recovered a little, but I never had the unmixed satisfaction of seeing the two friends again united in one fraternal and friendly tie. Alas! I was the cause—the bitter cause of the breach! It is still continuing. Since my last misfortune I have become almost worthless. No one touches me. I am now consigned to the 'pension list.' I think I will not live long. My days are fast drawing to a close."

BENGALÉE AS A SUBJECT FOR EXAMINATION.

A REPLY.

(By Lalit Kumar Bawerjee, M.A.)

THE *Bangiya Sahitya Parishad* (Bengal Academy of Literature), a literary society that counts amongst its members one of the most illustrious men of Bengal has been desirous of obtaining a place for Bengalee in the University curriculum. With this end in view, they have circulated a letter dealing with the question and invited the opinions and suggestions of experts and others directly in touch with, or practically interested in the problem of education. (The necessity of the introduction of Bengalee had been urged in an article

contributed by me in the *September* number of the *Magazine*. The article contains a clear and full statement of every argument that may be adduced in support of the question; in a subsequent article (*October*) I also brought out a "scheme" in which a place has been allowed to Bengalee in the lower examinations of the University. As the question is of great importance and as it has assumed a graver aspect in the *Parishad* having come to the fore in support of it, it will not be improper to start it afresh and to examine specially the attitude of the *Parishad* in relation to the adoption of the subject by the University.

The issues as settled by the *Parishad* are the two following:—

(1) Whether you approve, and, if so, to what extent, of the proposal to make the vernacular languages the medium of instruction up to the Entrance Examination of the Calcutta University in the following subjects—*viz.*, History, Geography and Mathematics; or whether you would, for the present, restrict the proposal up to the standard of Middle English examination—*i.e.*, to the fourth class of Entrance Schools.

(2) Whether you approve, and, if so, to what extent, of the proposal to make the study of vernacular languages a part of the curriculum in the F.A. and B.A. examinations not in substitution of Sanskrit, Arabic or Persian, but in addition to these languages.

Or as the Resolution has it—

(2) That it is desirable that for the F.A. and B.A. examination of the Calcutta University, vernacular text-books be prescribed with those in the classical languages; or, that in such examinations, Composition in Translation to the vernaculars be made a part of the required test.

Whilst professing the fullest and warmest sympathy with the cause taken up by the *Parishad*, I must aver that I am entirely opposed to the method in which the *Parishad* thinks of accomplishing their object. Both the schemes provisionally proposed by this learned body seem to me to be fraught with the greatest danger to the cause of high education in Bengal. It is with the utmost diffidence that a person in my position may propound ideas contrary to those set a-going by such men of light and leading. But it is not unlikely that the practical workers in the Education Department are in possession of facts and convictions that could not so easily be attained at by the *Parishad*. And the very fact that the opinions of practical workers have been invited is a clear proof that the *Parishad* is not unwilling to supplement the experience of its members with the ideas and methods that others are in possession of.

Now, as to the schemes. With regard to the amendment to the first proposal the learned body should bear in mind that the University has no direct control over the subjects taught and text-books used in the lower classes. The University sets text-books for the Entrance examination and examines on them; its business begins and ends there. The schools conform by natural ideas of convenience to the requirements as prescribed by the University; and the sooner a school conforms to the University standard the better for its weal as measured by the University results. Slightly to vary the words of the poet.

Hence every school, to one loved blessing prove,
Conforms and models life to that alone.
Each to the favourite happiness attends
And spurns the plan that aims at other ends.

This is the very curse of University legislation in this country, that the schools and colleges find their hands tied and have thus no free power of dispensing education according to their ideas of soundness. How will the *Parishad* meet this difficulty? A rule may be made to the effect that instruction will be given through the medium of Bengalee up to the Fourth Class; but who is to enforce its application? Certainly not the University, since its responsibility begins and ends at the examinations; what is done in the lower classes is none of its concern. It may be urged, surely, that if the managers of schools are once convinced of the fairness of the rule, they will make it a point to adopt in their institution. Alas, we know not the conditions of University education in our schools. There is no rule that the English and Sanskrit text-books for 1896 should be read and re-read from 1891, but yet this is done. The moment it is known that a certain text-book is prescribed for the examination. The Head Masters of Schools make it a point that it must at once be taught in the class, even if they were going through another book, in ignorance of the University text-book, it is at once set aside and this new book they are to take up. Why? For the purposes of sound education? No, for in that case the students might have increased their stock of knowledge and range of studies by reading the other book. It is only that they may bring all their intellectual weight to bear upon that one book—which is to be their salvation at the University examination. They must "grapple" the book "to their heart with hooks of steel!" Such being the condition of affairs, the *Parishad* cannot expect that the amendment will at all be workable. Bengalee is singularly neglected in almost every school in the lower classes, simply because they find no pressure laid by the University; and unless the University comes to the rescue, this condition of affairs bids fair to be permanent.

Leaving aside the amendment, I may now take up the original Resolution. The study of History and Mathematics through the medium of Bengalee is not likely to contribute much towards a real acquisition of the language. There will be an economy of labour, one doubts not, for the candidates in getting up these subjects; but that is not the object the *Parishad* has in view. The real knowledge and clear appreciation of the literature must be the only way of securing this object; and thus nothing short of the inclusion of Bengalee or a distinct subject of study should satisfy the *Parishad*. There is again the positively mischievous side of the scheme proposed. Should the medium of instruction in the entrance examination be Bengalee, there will be inseparable obstacles in the way of the candidates, when they go in for the higher examinations. The very same inconveniences that the majority of students come to be under after having passed the Middle English and Middle Vernacular Examinations will come over all these matriculates. The cause of High Education will thus be seriously damaged unless the *Parishad*, in an expiatory and consistent spirit, adopt in a future meeting the resolution that subjects like History, etc., should always be studied in the lower as in the higher examinations through the medium of Bengalee. Should

we now push the present attitude of the *Parishad* to its necessary *reductio ad absurdum* our Institutions will be but a more refined species of Normal Schools as under the Director of Public Instruction; and surely the most orthodox amongst the members of the *Parishad* will not deem such "consummation most devoutly to be wished." No interchange of thought in the distant future will be possible between Bengal and Europe. Bengal will be denied her place in the republic of letters; and no contributions to the mathematical or scientific literature of England may be expected of us in self-centred Bengal. What sorry specimens of humanity must our graduates be!

Another injury to follow from an adoption of the scheme should not be lost sight of. "Our students are even now dreadfully deficient in English; and when their sole chance of acquiring correct English will be limited to about one hundred pages of the English text they will fare still worse. They will thus be in both ways lost;" having obtained neither a thorough mastery over their own vernacular nor a solid grounding in English.

The second proposal, if accepted in the exact form in which it runs, would mean that Sanskrit and Bengalee are to compute as *one subject*, and that candidates will be required to secure a minimum in the two subjects or papers *put together*. If so, it will be a serious blunder. It will be positively detrimental to the cause of Sanskrit, as many will devote their attention to Bengalee alone and thus make a shift of obtaining marks high enough, in the Bengalee paper, to secure a pass in the two papers. Or the scheme may defeat its own end, if the candidate may secure the minimum for both the papers in the Sanskrit paper alone. It will not do therefore to have the two subjects recognised as one; for purposes of the awarding of marks they must be treated as two distinct branches. With this necessary safeguard alone, I am ready to accept the first part of the Resolution.

The second part of the same Resolution and indeed the whole of the scheme seem to be conceived in a spirit of compromise and conciliation. Now, this is an attitude that we fail to appreciate in the *Parishad*. As a collective body of men whose grand aim is to foster and encourage the study of the national literature (as also to help its growth), the *Parishad* must consider it to be their duty to urge upon the University the necessity of the adoption of Bengalee in its curriculum. The true recognition of the subject can only be secured by the inclusion of its literature as a subject of study. What else may be proposed must only be looked upon as miserable make-shifts and patch-work plans to keep off absolute justice. The true study of a language is always through its living literature, and not merely by the gruesome process of getting up its grammar or by the supremely clever but grossly mechanical process of composition in and translation to the vernacular. Let not, therefore, the *Parishad* delude themselves with the conviction that they have done a good day's work if they have secured a hearing for the above scheme of theirs. In accepting such a compromise they will be ruining the cause they have so nobly and so worthily espoused. For the true needs of the people, for the

true ends of education, there must be a thorough recognition of the language of the people. The path of duty lies clear before them; let them employ all the arts of organisation in order to achieve this great end, and it must not be forgotten that they may hope to find their cherished object accomplished only after years of active discussion and stubborn opposition; for it is not in a day that the University will shake off its innate conservatism and portentous lethargy.*

In conclusion, I crave pardon of the illustrious body for the tone adopted in the present reply. It is only zeal for the cause espoused by the *Parishad* that has carried me beyond the limits of a formal reply. I doubt not that my words will be accepted and understood in the spirit in which they have been conceived.

RECOLLECTIONS OF THE OLD HINDOO COLLEGE.

III.

(Continued from page 35.)

THE review is over. I shall now speak from my personal knowledge. Let me not be misunderstood to attempt a chapter of Autobiography. The burden of I and I in the narrative is inevitable.

In September or October of 1832 I went to the Hindoo College. I was then nine and-a-half years old—there being the College rule that "the English language shall not be taught to boys under eight years of age."

I went with a little stock made up of not only A B C and bla-blay and cha-clay, but also spelling up to *latitudinarian* and *calendinarian* and *Nebuchadnezzar*, and reading with initiation in consonants and vowels.

The "admission of the pupils was left to the managers of the institution," who had appointed meeting-days in the upper hall of the Sanskrit College. I stood on the threshold casting my looks into the hall. There, on its eastern wall, the portrait of Dr. H. H. Wilson caught my young eyes. I knew not then who he was. On either hand of the great Oriental scholar were shelved many Sanskrit *pothi*s in manuscripts on high shelves nearly up to the ceilings. On the western corners of the hall were two big globes within glass-cases, the one terrestrial, and the other celestial. Hare's portrait on the western wall did not then front Wilson's—that came in afterwards.

The managers sat in the middle of the hall. How many of them had met I do not recollect. But I very well remember Chandra Coomar Tagore sitting at the head of the table. He struck me as a half-sahib in trousers, and a half-babu in his white *pugree*. Those were the days of white turban—the *shamla* had been but recently introduced by Rammohan Roy and adopted by Dwarkanath Tagore.

The native managers then were Chandra Coomar Tagore, Radhacanta Deb, Ramcomul Sen, and Russomoy Dutt. Chandra Coomar Tagore was the governor. This was a hereditary office which had descended

* A serious commentary on these two qualities of the University as a body will be found in the discussions that were held within the walls of the Senate House over the Rules for the Affiliation of Colleges and the "Alternative Entrance Scheme."

to him from his father Gopinohun Tagore, who with Maharaja Tejchandra Bahadur were the first governors of the College for their having subscribed Rs. 10,000 each to its fund.

My turn came to come before the managers. They questioned me as to my "name, age, parentage, and place of residence," and admitted me into the College.

From the next day my attendance began—its hours being from 10 A.M. to 5 P.M. in the summer months, and from 10 A.M. to 4½ P.M. in the shorter days of cold months. The English College was held in the two first floored buildings on the two wings of the Sanskrit College. There were two Departments—the Junior and the Senior. The Junior department in the eastern building consisted of five classes with a *Balir-class*, in which the boys wrote "on sand according to the primitive Hindu method," a practice which one Dr. Bell had observed in a native Malabar school and introduced it into the Military Orphan Asylum of Madras, whence it had been borrowed. Each class numbered some thirty boys on average. Besides, there was then a small Persian class under a Maulavi. The Pandits taught Bengali for an hour. None minded their lessons—the boys holding English to be electric light, Bengali coconut-oil lamp-light.

The teacher at the head of the Junior Department was one Mr. Mollis, an East Indian. On the school opening at ten o'clock I had to go up to him for the registry of my name. Finding me to have gone through spelling and a little of grammar, he placed me in the 9th class under one Mr. Davenport, an Eurasian, who taught Reader No. 4 of Wilson's series, then published under the authority of the Committee of Public Instruction and of the School Book Society, and also Murray's Abridged Grammar. The Hindoo College boys were supplied with text-books, and paper, pen, slate, and pencil all free of cost. How cheap was education then—cheap when scarce, and dear when abounding—the quality remaining very much the same.

Hardly a month or two had passed when I had an experience of the Tagore Governorship and *rajime* then dominant in the College. A member of that family, one Surendranath Tagore, was in my class. In conversation with him: I happened unwittingly to make use of the word *Pirali*. I knew not it was a peccadillo, which was at once reported to the master, who made me hold out my hand and receive a severe stroke of the ferula on my palm. Unaware as I was then, I knew no more of the *Piralis*, than that there was a great *latial* warfare between my maternal uncle Rajkisor Sen and Cally Coomar Tagore over a subject such as called forth the epics of Homer and Valmiki. Not coming to learn the "head and front of my offence," I felt my unaccounted for punishment to be an injustice which so deeply prejudiced me against the Tagores that a trace may be said to linger yet in my mind. Not till I came to know the full import of the word *Pirali* could I fathom the sensitiveness of the Tagores. It is however their weakness. A *Pirali* is now a trine personification—a *salmagundi* of the *mandir*, the *musjid*, and the church in one individuality. Under British rule there is no other caste than that made by wealth and public distinction; and if the Bengalis be wise enough, they

should consider the British *raj* as Jagganath's *raj* in which there is one dead level of equality.

My arithmetical class was one lower. I could easily add, subtract and multiply. Division proved a little stiff for me. But farthing and decimal became stumbling-blocks which I never overcame. With my hopeless anti-mathematical head I kept up with the class sheerly by dint of copying.

The annual promotion gave me a lift to the 8th class in 1833. Its master was a Babu, Taracknath—, who taught us Reader No. 6, (Grammar up to conjugation, and the definitions of Geography. The earth was a globe and moved round the sun—it was the first bomb-shell against Hinduism. Dr. Wilson had now retired, and Mr. J. C. C. Sutherland had succeeded in his place. Sutherland was a Sanskrit scholar who had inherited the mantle of his uncle Henry Thomas Colebrooke, Sanskrit Professor of the Fort William College. In examining a native boy learning a foreign language, Sutherland laid great stress on *Parsing*. He made us parse a passage in Shakespeare's Winter Tale up at the 2nd class. Coming out unscathed from his severe ordeal, I was awarded the first prize. The distribution was held in the Government House before Lord W. Bentinck. I saw his Lordship now and the big house he lived in for the first time.

In 1834 I was in the 7th class. The Hindoo College, ranking then as the first institution of its kind in India drew many visitors in those days to come and see the experiment going on there. I vividly recollect Mohan Lal visiting the College this year. He was a tall, fair-coloured young man, whose high muslin *pyjama* struck me as something novel. Mohan Lal was an ex-student of the Delhi College, who accompanied Sir Alexander Burnes as his Munshi to Cabul, and afterwards went to England and married an Irish girl.

The next year I was in Mr. Mollis' class. He first taught us Poetry and History, Gay's Fables, and the Universal History compiled by Dr. Wilson. He so well initiated us in the latter, that the little thing became for me a *pucca* foundation to bear upon it in the future the superstructures of Rollin, Hume, Robertson and others.

Early in 1835, the native population of Calcutta met at the Hindoo College to vote an address to Lord Bentinck then about to retire from his Governor-Generalship. They "declared that his Lordship had done everything kind for them, and that his only act of unkindness was parting from them." I think the address was read by Russick Krishna Mullick.

Before turning my back on the Junior Department, let me mention that the sports and amusements then in vogue among its boys were the cricket, the trap-ball, and marbles, with the Bengali *kapat* and *guli-danda*, all held in the open air and ministering to the growth of the body and mind together.

The scene then shifts to the Senior Department, where the head-master was one James Middleton. I remembered well Mr. Middleton. He was known to my alphabet-teacher Mr. Mackay, and was my terror when he used to come to him under liquor, very much as a loafer. From one Scotch countryman of his to another, he danced attendance on Mr. Sutherland, and

mended his lot by getting into the Hindoo College. Middleton was a hollow man, but who managed to give the ring of true metal. Somewhere in the Upper Provinces an old quadrant known to the ancient Hindus had become unburied to light. The find made its way to the Asiatic Museum of Calcutta. Mr. Middleton knew nothing about it, but undertook to give an account which made him an antiquarian and *savant*. His ultimate prize, the last feather in his cap, was the principalship of the Agra College, where I lost sight of him. This happened in 1810, when Mr. Kerr came in as head-master.

By March 1835, only a few days before his leaving India, Lord W. Bentinck proclaimed his famous resolution in favour of European education. In the adoption of that resolution his Lordship had before him the authority of the Despatch of the Court of Directors, dated 18th February 1824 and drafted by James Mill, the historian in their service, stating that "it was worse than a waste of time to employ persons to teach or learn the sciences in the state in which they were found in the Oriental books. Our great end should be not to teach Hindu learning, but sound learning." The opinions of Macaulay also exercised considerable weight. He was now at the head of the Public Instruction Committee, and most probably took in Captain D. L. Richardson as principal to give his subject of advocacy a fair trial. Feeling interested to know the result, he charged himself with the labour of examining the boys of the first class in Literature and Composition in December 1836. Sixty years have rolled over the day, but how long does the mental retina retain its impressions. Macaulay's form and features have not yet worn away from my memory. I was standing near the door to the staircase when he slowly approached along the western corridor of the Sanskrit College with a few books in his hand. I moved aside from instinct as he passed by me to the upstairs rooms. Forgetting the libeller in the benefactor, I now regard my having had a sight of him as an epoch in my life.

In my recollections of D. L. R., the account of Macaulay's mode of examination, given from hearsay and memory, was a little inaccurate in some particulars. I now quote his own words from the Report of the General Committee of Public Instruction for 1836 :—

"I tried them in a very simple passage of Swift, and in another, much more complicated and artificial, from Cowley's dialogue on Oliver Cromwell; I gave them also a passage which none of them had ever read from Shakespeare's King John.

"After they had been examined I again called up two or three of the most advanced and gave them passages of considerable difficulty from Lord Bacon's Essays. They all read with ease, and most of them with great intelligence. I asked them numerous questions about the writers in whose works I examined them, and about the subjects which those writers had treated. If I found them well informed, I prosecuted the examination further, and attempted to get to the bottom of what they knew of Western literature and history.

"I gave them a subject for an essay, the comparative advantages of the study of poetry and the study of history."

The Revd. Mill, Principal of Bishop's College, was examiner in Mathematics, and Mr. Ross Donnelly Mangles in History. The second class was examined by Mr. Shakespeare, and the third by Mr. Trevelyan, afterwards Sir Charles Trevelyan. Mr. Curnin, Assay Master in the Mint, examined the first three classes in Natural Philosophy. The 4th and 5th classes were examined by Captain Birch. I was in the 5th class in 1836. Our text-books in literature were Poetical Reader No. 4 and Prose Reader—, both selections from authors of more or less difficulty. "I must do the fifth class the justice to say," says Captain Birch, "that the lessons I chose for examination were difficult; and that many of my questions were purposely such as should tax the capabilities of the boys, and exercise their powers of reflection." His questions in Prose and History have all escaped from my memory. But I remember well his having examined us in the following passage from Cowper :—

"Tis pleasant through the loopholes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends through all her gates
At a safe distance, where the dying sound
Falls a soft murmur on th' uninjured ear."

I particularly remember his questions about *Babel*, and my having satisfied him with its account ending in the *confusion of tongues*. He awarded me for it a prize and reported me thus :—"The result of the whole examination was that Nobin Chunder Mukerjee and Joygopal Sen are the two best boys in the class and nearly equal. * * * The two next boys on the list were of the four selected for the final trial. Bholanauth is a very intelligent boy, and Sosce Chunder Dutt promises to excel."

In the Junior Department the same master taught his class all the branches. In the Senior Department there was division of labour; one taught Literature, another History and Geography, a third Geometry and Algebra. The teaching in the three lower classes was tutorial—each boy had to be up on his legs and read out and explain a passage out of the day's lesson. There was also taking of places as a stimulus to exertion. In Geometry every boy had to go up to the board and prove his proposition.

The senior boys had a leisure hour for reading extra books. The extra book I took to in the 5th class was Byron. I was first initiated in it thus. On Mr. Richmond's death, Mr. Muller came over from the 7th class to teach us Literature. He was nephew to Dr. Wilson, who was well up in English poetry. One leisure hour he called me to hear him read Byron's opening passage of the "Corsair." He explained its meaning, and particularly drew my attention to the beauty of expression in the lines :—

"Gaze where some distant sail a speck supplies
With all the thirsting eye of enterprise."

Delighted with "the thoughts that breathed and the words that burned," I bought a set of Byron the next day, and from day to day read his "Corsair" and next his "Bride of Abydos" with Mr. Muller till he left the College for a Government appointment at Patna. Since this time Byron has been my favourite, next only to Shakespeare—the one the great poet of inner nature, the other of outer nature.

Mr. Halford, in the 4th class, was a little philologist fond of teaching language grammatically. He had been at first in the Meerut College where, he told us one day, he could not make his pupils gulp down the fact of a *midnight sun* in Lapland which did not set for six months in the year. "Bosh!" said the Mahomedan boys, "if the sun did not go down the horizon how could they observe the *Ramazan* there and fast for half the year?" Mr. Halford gave up his geographical lessons in despair. In after years, Mr. Nassau Lees, of the Calcutta Madrassa, took this story, appearing first in my "Travels of a Hindoo," as a libel against the Mahomedan understanding. He made it the subject of an interview with me in the *Engli man* office. Leaving India shortly afterwards, he figured in the *Times* as a Philo-Mussulman.

Mr. Halford going away, Captain Francis Palmer came to his place. Captain Palmer was the eldest son of John Palmer, the Prince of Merchants in his day at Calcutta. The firm of John Palmer & Co. was in connection with the famous historic firm of Palmer and Ramsbold of Hyderabad, which claimed enormous debts against the Nizam. Sir Charles Metcalfe exposed the fiction of the dealings and brought the two houses to ruin. "Mr. Palmer of Hyderabad," says Sir Richard Temple, "was an East Indian of good birth." Captain Palmer had this East Indian colour. He was, however, a scholar turned out of the old Addiscombe College. He had been "in the cannon's mouth" and bore a deep scar in his arm. Retiring from service on a pension, necessity obliged him to take to pedagogueism. Captain Palmer taught us Cowper's "Task." Shortly after coming to the College, he started a newspaper called *The Daily News*. There were two sons of Mars at the same time, who, it seems, did not view each other with complacency. On an occasion, Captain Palmer, the editor, was found to have committed a breach of the grammatical laws. Captain Richardson, the critic, at once came out with his "birch" to deal a castigation. A long passage-at-arms was carried on ending in Captain Palmer's going to the wall. But the judgment of the boys went in his favour that he was the more learned of the two, and that what Captain Richardson knew he knew very well.

(To be continued.)

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name, even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

UNIVERSITY LIBRARY.

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—Students are children of the *alma mater*. Their connection never ceases with the University, even when they bid good-bye to it—rather to its examinations. The University ever remains the *alma mater* to which they proudly point out. It is not the Fellows and members alone that have any birthright to use it; in fact, the University is a public place,—a place to

which anyone interested in educational affairs has free access, morally and theoretically, though not practically.

The students of this country are notoriously poor, and this land is proverbially noted for its intellectual activity. The University possesses a splendid library, but I often doubt if it is ever used as thoroughly and frequently as it should be. The reports published in newspapers of meetings of the University show that very few Fellows and members are active workers in connection with the University. Many of them, moreover, are practising pleaders and other professionals, and it is but fair to expect that they will find but little occasion and time to use the University library, while there are students who will be only too glad to use it.

Will you as a member, Sir, and as one of the Editors of the *University Magazine* give publicity to this letter and draw the attention of the University and thereby oblige

B. M.

REVIEW.

A SHORT History of the Roman Republic. By Mark Hunter, B.A., Oxon., Principal of the Coimbatore College.

This book, as Mr. Hunter honestly tells us, is a school-master's book intended merely for students with whom Roman History is no special subject, but merely a single branch of general education. As such it ought to prove useful to students for the First Examination in Arts. The language of the book is simple, and the narrative clear and concise. At the same time the author has succeeded in retaining a great deal of the interest which attaches to the story of the Eternal City. But the most conspicuous merit of the book is that it embodies the results of the most recent historical study. The legends of the Roman kings and of the early years of the Republic are dismissed in a few pages, and the space thus gained is devoted to far more important questions, such as the geography, climate, and early inhabitants of Italy; the origin of Rome, and causes of her greatness; the early history of Latium, the early Roman civilisation, and the religion of the Romans. We are not at all sure that Mr. Hunter has devoted enough space to Roman constitutional history. This is a subject of the greatest importance,—a subject which has been carefully elaborated by Hume, Mommsen, and other modern authorities,—and which is not hard to understand, if certain fundamental notions are first clearly grasped. The author, we think, would have done well if he had said more about such root ideas as "imperium," which surely is very inadequately described as "the supreme military authority." Coming to the last days of the Republic, the author shows clearly the incompetence of the aristocracy, and the necessity of the monarchy. He estimates Pompey and Cicero at their true value. Of Caesar he is rightly an enthusiastic admirer. "From whatever side we regard Caesar and his work," he says, "the difficulties which he overcame, his rapidity of execution, the thoroughness of the work, its vast extent, its variety, its lasting and beneficial results, we are filled with admiring wonder. Well may a modern historian exclaim: 'Thus he worked and created, as never mortal did before or after him; justly may another historian declare, soberly, without hyperbole and without rhetoric, that the name of Gaius Julius Caesar is the greatest name in history.'" It is something to know that the lies which Cicero and Tacitus have spread about the Cæsars and the Roman Empire are being found out at last. With regard to the constitution of the Roman Empire we again feel inclined to differ with Mr. Hunter on certain points. For instance, we do not think that he correctly explains the title "princeps" by which rather than "imperator" the early Cæsars liked to be distinguished. It does not seem probable that this title was merely an abbreviation of the title "princeps senatus." The title "princeps" seems to have come into use in the last days of the Republic to denote the leading citizen in the State. Cicero distinctly calls Pompey "princeps," and we have it on the authority of St. Augustine that in the last books of the *De Republica* Cicero discussed the institution of a "princeps."

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, *Magazine Society for the Higher Training of Young Men*, and not later than the 20th of the month.]

B. M. INSTITUTION, BARISAL.

We had no meeting of the Debating Club in January and February, as the members were busy with the University and annual examinations.

On Saturday, the 9th March, a meeting of the Debating Club was held. The subject of discourse was *Iswarchandra Vidyasagara*.

Babu Girish Chandra Dass Gupta of the 1st year class and Babu Lalit Mohan Mukerjee of the Entrance class spoke on the life of Vidyasagara. Babu Jagadish Mukerjee, B.A., Professor of Logic and Sanskrit, presided. He encouraged many of the members present to take part in the discussion. After summing up the points dwelt on by the speakers, he gave the members some good instructions as to how they could learn the art of oratory.

On February, the 28th, the candidates who appeared at the last F. A. examination from our college, and the Professors, gathered together in the compound of the institution. They all went out for an excursion to a neighbouring *maiden*. The Professors mixed with the students freely. The students amused themselves with songs and sports. The scene presented a beautiful spectacle.

Mr P. C. Majumdar is in our midst. We had the pleasure to listen to him on three occasions, when he spoke on "Force of Character," "What is religion?" and "Can there be one religion for the world?" He visited our college and school on Friday, the 15th March. The College and School remained closed for one day in his honour.

CITY COLLEGE.

A MEETING in connection with the "Asabahini" (Band of Hope) was held in the City College premises on Monday, the 4th March, at 4 P.M. Baboo Omes Chunder Dutt, Principal, City College, presided. The proceedings began with a short prayer and a Bengali song. The recitations in English and Bengali by the boys of the City Collegiate School and the scientific experiments shown by Babu Rajendra Nath Chatterjee, Senior Professor of Science, City College, were very successful and interesting. The *Kathakatha* or *Prakal Charitra* was very affecting and instructive. The meeting ended with some remarks from the President.

The second annual Prize Exhibition Meeting of the Calcutta Deaf and Dumb School was held in the City College premises on Saturday, the 9th March, at 5.30 P.M. A good many ladies and gentlemen were present on the occasion. The City College hall was nicely decorated with flowers and creepers. The Hon'ble Sir Comer Petheram, K.T., Q.C., presided. On a call from the chair, the Honorary Secretary, Babu Umes Chunder Dutt, read the report of the last year. From the report we are glad to see that the school has made an immense progress in one year. It has nearly Rs. 8,000 in its hands. The report of the last year being read, the boys of this institution numbering about 21 were presented to the public. Some of them can articulate sounds well, others the names of familiar objects such as an orange, &c., and a few can talk also. Three resolutions, viz. (I) To thank the generous public for their kind donations and subscriptions to this institution; (II) To petition the Bengal Government to grant some permanent aid for this school; and (III) To thank the Calcutta Corporation for their monthly grant of Rs. 100, were unanimously carried. The speakers of the meeting, viz. The Hon'ble Sir Alexander Miller, The Hon'ble Guroo Das Banerjee, Babu Bepin Chandra Paul, Babu Pratap Chandra Mazumdar, Rev. Mr. Brown, Pandit Sivanath Shastri, Dr. Rash Behari Ghose, Babu Kali Charan Banerjee and Jyodita Tarakumar Kaviratna, all urged that the public should come forward to help this institution materially, so that the authorities may extend their work in this country by the establishment of similar institutions. The meeting concluded with a vote of thanks being proposed to

the chair by the Hon'ble C. C. Stevens, President of the School Committee.

FRIENDS' UNION.—Babu Sree Charan Chakravarti delivered his second address on the "Means of Self-Culture," on Saturday, the 2nd March. He divided the subject as usual, viz. (1), Intellectual Culture; (2) Physical Culture; and (3) Moral Culture; and illustrated his remarks with copious and useful examples. The work of the Union is somewhat hindered by the indisposition of the Secretary, Babu Jogesachandra Sen.

DEATH.—With a sad and heavy heart we are going to announce the death of Babu Bhuvan Mahon Ganguli, the second Pandit of the City Collegiate School. He died of the fatal epidemic, the small-pox. From the foundation of the College he has been serving here faithfully. We pray to God for his ultimate peace and comfort in Heaven.

METROPOLITAN INSTITUTION.

A MEETING of the Debating Union of the above Institution was held on Saturday, March 23rd, at 2 P.M. The subject of debate was *Idolatry*. There was also a rehearsal of the first three scenes of Poet Nabin Chander Sen's *Palasir Yutha* in Bengalee. The gathering was very large. Students from several colleges and many outsiders were present. Towards the close of the meeting Babu L. M. Ghosal spoke on "Students and Politics." He expressed his sorrow in the remarks of Annie Besant who discouraged politics in her lectures in Calcutta. He further hoped that within twenty years from the present time Bengalees will be enlisted as Volunteers. Songs were sung at intervals, and the proceedings were brought to a close at 4.30 P.M.

PRESIDENCY COLLEGE.

THE COLLEGE is now not an entire College—there is no second year class; neither any fourth year.

Professor Nilmony Nyayalankar, M.A., B.L., became Principal, Sanskrit College, from 23rd February, *vice* Pandit Nyayaratna retired, and Pandit Haraprasad Sastri, M.A., has succeeded Professor Nyayalankar to the Sanskrit chair in our College. Professor A. Pedler, M.A., has obtained furlough for seven months, and Professor A. M. Nash, M.A., also has obtained furlough for two years. Professor Phambhusan Mukherji, B.Sc., of the Hooghly College, again officiates for Professor Pedler.

Considerable panic has spread among students owing to the rather unusual virulence of small-pox, and to the unusual outbreak of chicken-pox, measles, influenza, etc. Students have commenced vacating their messes and have left for their country-homes perhaps to spend them there. Application was made to the Principal to close the College; it has been rejected.

THE P. C. A. C. had a tug-of-war with the Baitakkhanna Athletic Club.

THE SCIENCE INSTITUTE.—Professor J. C. Bose, B.Sc., B.A., demonstrated some experiments on "Telegraph-Signalling and Signalling through Space," for Third and Fifth Year Students; a day has been promised to the First Year. But why should the Secretary, instead of popularising science to all students and ex-students of the College, make it a Cabalistic lore? Professor Bose at least is anxious to popularise science.

RIPON COLLEGE.

COLLEGE DEPARTMENT.—I am informed by some of the students of the above college that, on the 8th ultimo, the students of the first year class made a strike to compel the authorities of the College to grant them a leave for a fortnight on account of the prevalence of small-pox. Amongst hundred and thirty-six students, only four attended the College. The progress in this class is very rapid. They have already finished three books: (1) "Help's Essays" under the Hon'ble Mr. Surendranath Banerjee; (2) The "Deserted Village" under Professor Lalit Kumar Banerjee, M.A.; (3) Milton's "Paradise Lost" under Professor Lalgopal Chakrabarty M.A.; and nearly the whole of the "Life of Xenophon" under Professor Lalgopal Chakrabarty, M.A. They will begin Cowper's "Task" and "Life of Cromwell" under Professors Lalit Kumar Banerjee and Lalgopal Chakrabarty respectively after the Summer vacation.

SUMMER VACATION—It is announced that the College Department will be closed on the 23rd March, and will re-open in the 1st week of June.

CANDIDATES.—Forty-six candidates have appeared for the Entrance Examination, nearly three hundred for the First Examination in Arts, and two hundred and fifty for the B.A. Degree Examination. We wish them every success.

ST. XAVIERS COLLEGE.

It is gratifying to notice that a 'Foot-ball Club' has been set on foot by the First year students of St. Xavier's College. This Club owes its existence to the Rev. Father Prefect of the College Department who encourages them in several ways. The tactics are being taught by a Professor of English Literature, who takes a lively interest in the sport. The Captain and the Treasurer have been selected from among the members by votes.

CLUBS AND SOCIETIES.

CITY UNION.

The club was at first organized with only sixteen members, and now within this short space of time it has attained on its rolls a number two-and-a-half times as great. This fact alone suffices to prove that the usefulness of the Institution is appreciated by those for whom it is intended.

OBJECT.—It having been found necessary for the young students of the City Collegiate School to form a club in order to serve their individual interests, as well as to diffuse a healthy moral tone of life amongst young boys, the City Union is founded, whose aim is to condemn the bad and to encourage the good and to guide public opinion by pointing out to them what constitutes the true conduct in life of young men, and what views, sentiments and aspirations young men should imbibe. On the one hand, they will detest any and everything ungodly and vicious; on the other, they will try to build up a new order of things tending to the peace and prosperity of the country. It has another important object in view, viz., to develop in young men the power of speaking, the art of criticism and the habit of ascertaining facts and reasoning upon them. Topics, social, moral and literary, form the subject-matter of debate in the Club.

OPERATIONS.—The Committee have much pleasure in announcing that the Institution has made a considerable progress, and the zealous and indefatigable co-operation of some of its members has helped very materially to secure this desirable position.

During the period under report four ordinary and two special meetings were held. The following names who delivered speeches and read essays need mentioning—

Baboo Satish Chandro Bose.
" Heera Lal Mitra.
" Bipin Bihary Banerjee.
" Jateन्द्र Nath Ghose.

Among the two special meetings the first was a Rehearsal one when the Rev F. W. Douglass took the chair; and the second was a Recitation and Entertainment Party given by the members before the *Dusseerah* vacation for the welfare and good wish of the members.

The Committee beg to thank the workers and donors who both by their physical and pecuniary aid made the party agreeable as possible. Lastly, the Committee must not forget to thank the Revs. H. Whitehead and F. W. Douglass, to whom they are indebted so much for the success of the entertainment.

In conclusion, the Committee beg cordially to thank Mr. K. P. Banerjee, M.A., the President of the Union, who has constantly laboured for the good and prosperity of the Union, and always favoured it with his kind and fatherly advice and instructions, and thus laid it under a deep sense of gratitude and thankfulness. The satisfactory manner in which the office-bearers have discharged their duties entitled them to the deepest gratitude of the Committee.

DAVID HARE ATHLETIC CLUB.

The second anniversary of the David Hare Athletic Club was held on Friday, the 29th March, at the Sovabazar Grounds near the

Ochterlony Monument. There was a large number of spectators to witness the athletic sports in connection with the above club, most of whom were the students of the Hare School, and the Presidency College, and the friends and well-wishers of the competitors. There were eight events in the card, all of which were well contested. The management was excellent throughout. The Sovabazar Club kindly gave two silver cups; one of which was awarded to S. P. Surbadikary, who stood first in Dribbling the Foot-Ball, and the other was awarded to P. C. Daw, who stood first in the $\frac{1}{4}$ mile Flat Race. The best competitor's prize, an ornamental clock, was given to Babu Sailindranath Bose, who stood first in four events out of the eight and second in two events. The last event was the Tug-of-War in which there were two prizes: one for the boys over thirteen, and the other for the boys under thirteen. The former prize, an organic clock, was carried away by the second class boys, and the latter, an ordinary clock, was carried by the third class boys. Mr. C. R. Wilson, the President of the Club, very kindly gave away the prizes. The proceedings came to a close with three hearty cheers for Mr. Wilson. The David Hare Club are indebted to the following gentlemen for the kind interest they have taken on the occasion:—

President ... C. R. Wilson, Esq.
Judge and Referee... Babu Rajendra Lal Singha.
Vice-President ... Babu Kallyanath Mitra,
and the Committee.

EDEN HINDU HOSTEL.

GENERAL.—The hostel is very thin chiefly owing to the small-pox scare. There are only about 50 boarders at this date, and consequently there is scarcely anything worth noting. Most of the boarders are gone home, some from the fear of getting small-pox, and others after appearing in B.A. and F. A. Examinations. The unusual paucity of the inmates for the last two months has proved a cause of financial disaster to the institution. Its municipal taxes have been more than doubled, and the loss on account of small-pox is estimated at Rs. 500. The boarders are now co-operating in the management to bring about an equilibrium between the receipts and charges. I am sorry to add that our superintendent retires very shortly. He has been in charge of the institution since its opening in 1888.

EXAMINATION.—Four of our boarders are going up for the final L.M.S. Six for the first L.M.S. and two for the preliminary scientific L.M.S. degrees. About four boys will also go up for the M.B. degree. We wish them all success.

SPORTING.—Our sporting season looks very dull. We have been playing Football occasionally. We had a flat race, long jump, high jump and tug-of-war in the last week.

SOUND.—The next two numbers of the *Sahid* are in the press and will be shortly out.

KUMBULATOL BOYS' READING CLUB.

For want of space we could not present the new Executive Staff of the said Club to the public in our last. It is as follows:—

President ... Mr. J. G. Ritchie, C.S., Offg. Chairman,
Calcutta Corporation.
Vice-Presidents Hon'ble Justice Gooroodas Banerji, M.A.,
B.L.
Mr. Monmohun Ghosh, Bar, at-law.
Babu Narendranath Sen, Editor, *Indian Mirror*.
Mr. H. Lee, C.S. (on furlough).
Hony. Secretary Babu Gungagobindo Moitra.
Hony. Joint-Secretary " Monmohand Nath Bhattacharji, B.A.,
B.L.
" Asst. Secretaries... " Tirtha Nath Chowdhury.
" Pranath Chandra Kerr, M.A.,
Solicitor.
" Jotindranath Bose, M.A.
" Auditor " Sambhu Churn Dutta.
" Accountants " Jatindro Nath Bose, Third-year
Student.
" Suresh Chandra Somajputty, Editor,
Sahitta.
" Brojendra Chandra Mitra.
" Monmoh Nath Moitra.
" Bonakesha Mustaphi.
" Treasurer ... " Abhas Chandra Neogi, Fourth-year
Student.

Hony. Librarian	...	Babu Lolit Mohun Chatterji (sr.), Fourth-year Student.
Jt. "	...	Guri Churn Chowdhary.
Asst. "	...	Lolit Mohan Chatterji (jr.).
Issuing Officer	...	Khettramohan Ghosh.

Amongst the many sterling qualities which adorn the public life of Sir Charles Elliott, and which have undoubtedly served to endear His Honor to a large section of the community, perhaps the most conspicuous is His Honor's readiness to help, by every possible means, the moral and intellectual advancement of the Indian youth. Certainly a grave responsibility rests upon His Honor in this particular branch of his administration as the Ruler of Bengal, and indeed inspires no small amount of regard to His Honor to note with what earnestness and assiduity he has been discharging that responsibility. To be convinced of this one has only to turn his attention to the important public measures instituted by His Honor in this direction. Used as he is to lofty associations by rank and position and imbued with such notions as can naturally be expected to pervade the highest stratum of official hierarchy in this country, the lordly Ruler of Bengal does not shrink from the idea of visiting the humble abodes of culture and learning in order to stimulate their growth with his own presence and advice. In this connection may be mentioned His Honor's visit to the Boys' Reading Club at Kumbuliata in February last.

The Club premises, although of a plain, unassuming character, presented a gay appearance on the occasion, having been very tastefully decorated with garlands of flowers, evergreens and flags. Almost all the members of the Club had assembled at an early hour to receive His Honor, and several distinguished gentlemen of rank and position were pleased to grace the Club with their presence. Among those present we noticed—

His Honor the Lieutenant-Governor of Bengal, Sir Charles Elliott K.C.S.I., C.I.E.

Hon'ble H. J. S. Cotton, C.S.

Captain J. W. Currie.

Hon'ble Justice Gooroodas Banerji.

Mr. J. G. Ritchie.

Babu Narendranath Sen and Babu Amrita Lal Bose, Manager and Proprietor, Star Theatre, Mr. Ritchie, the President, and Justice Banerji, one of the Vice-Presidents, showed His Honor over the place, and after introducing to him the Secretary, the Joint-Secretary and other office-bearers of the Club, dwelt briefly upon the general features of its management. Two little girls presented His Honor and the other distinguished visitors with flowers. His Honor was highly pleased with what he saw and heard and entered in the visitors' book remarks to that effect.

METROPOLITAN DEBATING UNION.

AFTER the dissolution of the 2nd and 4th year classes, the management of our Debating Union fell entirely upon us (1st year students). Our late secretary resigned, and many students of the 2nd year class, who were the backbone of our Union, left it as they left the College for the examination. We having little experience of managing such Debating Union before, found it difficult to put matters straight for a time, and this is why due reports of our meeting had not been sent to you. But through perseverance and ardour of some of our class friends, our Union has been gradually improving and, I believe, it has now reached its former importance. At a meeting held last month Babu Jatindra Nath Ray was elected secretary. After this event we held seven meetings successively. We held four meetings every month, of which two are in Bengali, as it is advisable that we should cultivate our mother-tongue as well as English.

The subject of our last meeting, held on March 9, 1895, was "The Present Condition of India." The lecturer, Babu Sailendra Nath Ghosh, treated the subject under the following heads:—Social, political, moral and spiritual. He compared the present with the past. He pointed out the moral and social evils that degrade and debase our existence as a nation and hinted at remedies to irradiate them. He was of opinion that India's regeneration will soon take place.

After him a hot controversy arose about minute points, but the main conclusions were all the same. At last with many prudent remarks of the President, Babu Basanta Coomur Sanyal, the meeting was closed, proposing a vote of thanks to the chair.

MIRZAPUR UNION.

Our new session will begin from April next. Only one meeting of the Committee was held this month, and some important changes and additions were introduced.

We are entirely turning over a new leaf and our Library, which is a pretty large one, is receiving valuable additions. Members are also energetic, and we thank them for their kindness.

PRESIDENCY COLLEGE PHILOSOPHICAL CLUB.

The fifth ordinary meeting of the Philosophical Club took place on Thursday, the 7th February, at 10 A.M. Dr. P. K. Ray, presided. The subject for discussion being: "Is pleasure the ultimate good?" There were in all five papers. After a short debate the President addressed the meeting which was largely attended. The meeting came to a close at twelve.

SIRCAR SPORTING AND DEBATING CLUB.

We had the pleasure of being honoured by Professor A. Thomson, M.A., of the Free Church Institution, who very kindly played with us a game of tennis on the 4th March. The reverend gentlemen of both the Free Church and the General Assembly's Institutions show hearty sympathy with our Club, for which we are sincerely thankful to them. The narrowness of our tennis court has ever been a defect which for want of funds cannot be remedied, though there is a big piece of land in this quarter which the owner will not let out except on lease. We appeal to the generous public for funds, and if they be forthcoming, we shall be able to establish a branch. The meetings of the Debating section were postponed for a month. The Rowing section, as usual, is going on well.

SUHRID SAMMILANI SABHA.

Owing to unavoidable causes, over which we had no control, the Sabha did not re-open till the 16th of March. The subject "Cotton Duties" was dropped by the unanimous voice of the members.

A meeting of the Sabha was held on Saturday, the 16th March, at 5-30 P.M., in the hall of the Calcutta Boys' School. Mr. A. C. Ray being in the chair. Babu Radha Krishna Ghosh, the Secretary of the Sabha, tendered his resignation. The meeting had, therefore, to grapple with a formidable work. After a great deal of polling and balloting, the secretary was elected in the person of Babu Bipin Bihari Das, the Senior Member of the Committee: the Senior Membership in the Council thus falls vacant. I shall be glad to see Babu Jiban Krishna Bhattacharya in that important office. Babu Narendranath Nath Malakar was then added to the Committee.

YOUNG MEN'S READING-ROOMS AND LITERARY ASSOCIATION.

THE members of this Institution, most of whom are students, could not look to the affairs of the library properly owing to the pressure of the University Examinations. But now that their examinations are over, they are again doing their respective duties with fresh vigour.

In the next meeting of the Managing Committee a new staff of office-bearers will be made. A leave of one month was granted to our Secretary, as he was attacked with small-pox. He is, thank God, perfectly cured now and is expected soon to resume his duty. Of late a few books have been added to the stock of the library. The meetings of the Debating Club have been suspended for the present, owing to the scantiness of the members. We are, however, trying to induce students of school classes to join it so that it may have a good gathering."



SAKHA-O-SATHI

SAKHA-O-SATHI has been issuing in the amalgamated form since *Baisak* last and is the only Bengali monthly Magazine, intended for young people, illustrated by best engravings and full-page lithographs, Crown Octavo, 20 pages; annual subscription Re. 1, including postage, in advance. For specimen send two-annas stamp.

*Extract from the Circular No. 131 of the Director of Public Instruction, Bengal, to all (1) Deputy Inspectors of Schools, (2) Head-Masters of Collegiate and Zillah Schools.

*** "A Bengali monthly publication, is very well got up, and would make a nice reading periodical for boys of high and middle schools out of school hours. *** I request that you will be so good as to bring the little publication to the notice of boys in the (1) Schools, (2) Zillah School under you. ** Bound copies might, at the end of a year, be given as prizes."

PRESS OPINION.

"* * * * The paper (Sathi) is intended for the moral elevation for our boys. * * * It contains excellent and well-written articles * * * and moral stories * * * which are calculated to instil moral sentiments into the minds of our young boys. The get-up of the paper is excellent, and we hope it will be largely read by those for whom it is intended."—*Indian Mirror*.

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SATIS CHUNDER SEN,

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৭। জীবন প্রভাত	...	১০
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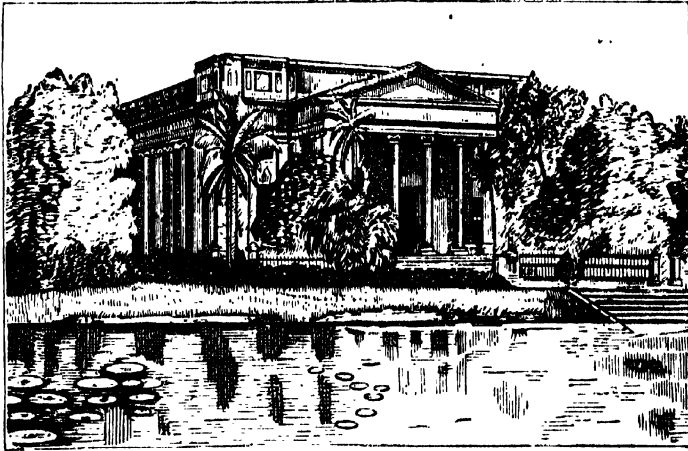
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All graduates of any University are eligible for election as Graduate Members of the Society. Candidates for Graduate Membership may be proposed and seconded by any Member of the Society but their election rests with the Executive Committee.

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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. H, No. 5 & 6.

MAY & JUNE, 1898.

Price Three

NOTES AND NEWS.

WE beg leave to inform our readers that there will be no issue of this Magazine in June. The present number has been enlarged almost to the size of a double number, and we hope that our friends will accept this in lieu of the number which we are unavoidably compelled to miss out.

..

THE number of candidates registered for the examination was 5,783, of whom 66 were absent. Of the remaining 5,717 candidates, 2,743 passed and 2,974 failed. Of the successful candidates, 541 were placed in the 1st Division, 1,208 in the 2nd and 994 in the 3rd.

Among the successful candidates at the examination Bipin Chandra Roy, of the Mymansing Zila School, stands first in order of merit.

..

ON the results of the Entrance Examination the following medal and prizes have been awarded by the Syndicate:—

(a) The Jatindrachandra Medal has been awarded to Bipin Chandra Roy, of the Mymansing Zila School.

(b) The Jatindrachandra Prize has been awarded to Krishnalal Baral, of the Hare School.

(c) A Jaynarayan Prize has been awarded to each of the following candidates:—

Bipin Chandra Roy, Mymansing Zila School.
Gurunath Mitra, Dacca Collegiate School.

(d) The Kesabchandra Sen Prize has been awarded to Snehatala Majumdar of the Bethune College.

THE number of candidates registered for the examination was 3,052, of whom 129 were absent. Of the remaining 2,923 candidates 1,288 passed and 1,635 failed. Of the successful candidates 61 were placed in the 1st Division, 324 in the 2nd, and 903 in the 3rd.

J. Camell, of St. Xavier's College, stands first in order of merit among the successful candidates.

..

ON the results of the examination the following candidates have been elected Duff Scholars.

In Languages	{ Ethel Gertrude Gasper... Loreto House. R. S. Carrapiott ... Rangoon College.
.. Mathematics	... Kaminikumar Bhattachariya ... City College, Calcutta.
.. Physics & Chemistry	Kesabchandra Chattopadhyay ... Ripon College.
F. C. Institution & Duff College	... Janakinath Mukhopadhyay.
St. Xavier's College	... J. Camell.

..

THE Sarada Prasad Prize in Physics has been awarded to Kiranchandra Ghosh, of the City College, Calcutta.

The Sarada Prasad Prize in Chemistry has been awarded to Kaminikumar Bhattachariya, of the City College, Calcutta.

A Sarada Prasad Prize in History has been awarded to each of the following candidates:—

Atulchandra Sen ... Dacca College.
Santosh Chattopadhyay ... Brajamohan Institution, Barisal.

The Sarada Prasad Prize in Logic has been awarded to Santosh Chattopadhyay, of the Brajamohan Institution, Barisal.

The Pacheto Sanskrit Prize has been awarded to Saratchandra Chakrabarti, of the Free Church Institution and Duff College.

THE number of candidates registered for the above examination was 1,436. Of these

B. A. Examination. 959 took up the A. Course and 477 took up the B. Course.

Of the 959 candidates in the A. Course 263 were successful, 48 were absent, and 648 failed. Of the successful candidates 210 were placed in the Pass List and 53 in the Honour Lists. Of these one obtained Honours in three subjects, and six obtained Honours in two subjects. The number of names, therefore, in the Honour Lists is 61. Of these 4 were placed in the 1st Division and 57 in the 2nd.

Of the 477 candidates in the B. Course, 183 were successful, 20 were absent, and 274 failed. Of the successful candidates 110 were placed in the Pass List and 43 in the Honour Lists. Of these one obtained Honours in three subjects and six obtained Honours in two subjects. The number of names, therefore, in the Honour Lists is 51. Of these 13 were placed in the 1st division and 38 in the second.

ON the results of the examination the followings Scholarships, Medals, scholarships medals and prize and Prizes awarded. have been awarded :—

- (a) The Eshan Scholarship has been awarded to Jogindranath Pal, of the Presidency College.
- (b) The Radhakanta Medal has been awarded to Abinash Chandra Guha, of the Presidency College.
- (c) The Herschel Medal has been awarded to Jogindranath Pal, of the Presidency College.
- (d) The Harischandra Prize has been awarded to Jogindranath Pal, of the Presidency College.
- (e) The McCann Medal has been awarded to Rasik Mohan Bhattacharyya, of the Presidency College.
- (f) The Pyarichand Mitra Medal has been awarded to Hemchandra Sarkar, of the Presidency College.
- (g) The Hemantakumar Medal has been awarded to Nimaiachandra Das, of the Free Church Institution and Duff College.
- (h) The Vidyasagar Medal has been awarded to Krishnachandra Bhattacharyya, of the Presidency College.
- (i) The Kesabchandra Sen Medal and Prize have been awarded to Nimaiachandra Das, of the Free Church Institution and Duff College.
- (j) The Bishnu Priya Devi Prize has been awarded to Radhanath Phukan, of the Free Church Institution and Duff College.

THE undermentioned gentlemen have been appointed to set and examine papers for the

Examiners for Pre-mchand Roychand Studentship Examination.		Pre-mchand Roychand Studentship Examination in 1895 :—
English	...	Mr. J. Mann, M.A.
Sanskrit	...	Babu Krishnakamal Bhattacharyya, B.A. Mahamahopadhyay Chandrakanta Tarkalankar.

Mental and Moral Science	...	Dr. G. Thibaut.
History	...	Dr. P. K. Ray.
	...	Mr. H. M. Percival, M.A.

• • •

THE undermentioned gentlemen have been appointed to set papers for the ensuing Entrance, F.A., B.A. and M.A. Examinations :—

Entrances.	
English	Rev. W. McCulloch, M.A.
Mathematics	Babu Gauri Sankar Dey, M.A.
History and Geography	Krishnalihari Sen, M.A.
Sanskrit	Krishnakamal Bhattacharyya, B.A.
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Arabic and Persian	Shams-ul-ulama Ahmad. Shaikh Mahmud Gilani.
Urdu	Maulavi Muhammad Yusoff-Jafari.
Latin and Greek	Mr. J. N. Farquhar, M.A.
French	Rev. E. Francotte, S.J.
Tamil	Mr. R. Dhannasakoti.
Urdu	Babu Ramprasad Mukerjee.
Hindi	Kanailal Sastri.
Burmese	Mr. A. W. Lonsdale.
Armenian	T. Stephen.
Mahrathi	Mahadeo Yeshwant Dole.
Purbatia	Babu Kodarnath Chatterjee.
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* *

THE following rules for the affiliation of Technical Schools to the Civil Engineering College, Sibpur, are published by the Secretary to the Government of Bengal for general information :—

1. On the recommendation of the Principal of the Sibpur College, and with the consent of the controlling authority of the Institution, the Director of Public Instruction can order the affiliation of any existing Technical School to (a) the Apprentice Department, or (b) the Artizan Class of the Sibpur College.

2. Before affiliation, the Secretary of the school must satisfy the Director of Public Instruction that the school staff and equipment are adequate for the instruction it is proposed to impart.

3. Subject to the condition specified in Rule 4, affiliated schools will have the privilege of sending pupils to the Civil Engineering College, Sibpur, for further training as apprentices or artizans, if certified by the District Engineer to be qualified for it.

4. Students of schools affiliated to the Apprentice Department, who have completed their course at such schools, will be admissible to the 2nd-year examination of the Apprentice Department in class work and workshop practice. If they pass the examination, they may either join the 3rd-year class of the Apprentice Department, and continue their studies at Sibpur, or the fact that they passed this examination will be endorsed on the certificate they receive from their own school.

5. Affiliated schools will be supplied with machinery and appliances made at Sibpur at specially cheap rates; such machinery to be returned to the College in the event of the affiliation being cancelled. The original price paid for the machinery, less deductions for wear and tear, will in that case be refunded to the school.

6. All affiliated schools are liable to inspection by the Principal of the Civil Engineering College; and if the school is unfavourably reported on, the affiliation can be cancelled by the Director of Public Instruction, after notice given to the controlling authority of the school.

7. All orders based on the remarks and recommendations of the Principal of the Civil Engineering College after his inspection will be issued by the controlling authority of the school concerned.

8. The affiliation of any school may be cancelled at the request of the controlling authority.

THE following notification appeared in the *Calcutta Gazette* of the 3rd April :—
Drawing at the Entrance Examination.

"It is hereby notified for public information that in the award of junior scholarships for 1897 and subsequent years, additional credit will be given to candidates who pass in Drawing. The marks gained by such candidates at the Entrance Examination will, for this award, be increased by 15, 20, and 25, respectively, according as their answers are marked 'fair,' 'good' or 'excellent' by the examiners."

In reference to the above notification, it is further ordered that in all Government high schools for which a drawing master has been, or may hereafter be, appointed, either separately or in connection with some other school, drawing will henceforward be a compulsory subject in certain classes, and will in those classes form part of the regular routine, and be taught in the ordinary school hours. If taught in the first three classes, it will be taught for three hours a week; if in the first four classes, for two hours a week. The controlling authority of each school will be at liberty to choose which arrangement he prefers. No fees will henceforward be charged to the pupils for drawing.

* *

IN consequence of the serious reduction in the income of the Mohsin Endowment Fund for 1895-96 and future years, arising from the conversion of Government securities from 4 to $3\frac{1}{2}$ per cent, it has been found necessary to effect considerable reductions in the expenditure from the Fund, in order to bring it within the reduced income. Among other proposals which have been submitted to Government with this object, it has been recommended that the School or College fee payable from the Fund shall henceforth be reduced from two-thirds to one-half, the remaining half (instead of one-third) being henceforward payable by the student. This change, if sanctioned by Government, will have effect from the 1st April 1895. It has also been recommended that some restriction should be imposed upon the number of Muhammedan students admissible to the benefit of the Fund, those only being henceforth admitted who are in actual need of such assistance.

* *

QUESTIONS having arisen as to the duty or the authority of District Boards with regard to fixing text-books in primary schools in classes below those reading for the Upper and Lower Primary Examinations, the following general instructions on the point have been issued by the Director of Public Instruction :—

1. "For the Upper Primary examination, text-books in some of the subjects are fixed by the Department, and the same books will be read in the second class also. Where no text-books are prescribed, the use of any text-books included in the authorised list for this class of schools will be permitted.

2. "With the course of reading in the second class of Upper Primary schools, District Boards are not

directly concerned, inasmuch as they hold no examination of Upper Primary schools at that stage. Under Rule 47 of the Educational Rules under the Bengal Local Self-Government Act, "the Board shall not interfere in the local management of schools not directly maintained by it;" and consequently it does not appear to fall within the province of a District Board to prescribe text-books in such schools, where not required for the purposes of a common examination. All text-books used in such schools must, however, be taken from the authorised list.

3. "From the third class downwards, the course and standards in Upper Primary schools are identical with those of Lower Primary schools, and the same orders will apply to both. For the Lower Primary examination, the Reader and the text-book in Sanitation are prescribed by the Department; and these books will be read in the class next below, corresponding to Standard A.

4. "Whenever it may be necessary to fix books (other than those just mentioned) for the standard examinations A and B, which are held by the District Board, it shall be in the power of the District Board to select such books, provided the selection is made from the authorized list of text-books approved for the class corresponding to the particular standard, and provided also that the same book is prescribed for all the schools of a district. But text-books should not be prescribed to any greater extent than is necessary to secure uniformity in the standards of examination. The books prescribed for primary schools should be few and cheap, so as not to increase unduly the cost of primary education."

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"SWASTHYA RAKSHA" by Rai Radhika Prasanna Mukerjee, Bahadur, is prescribed as the authorised text-book in Hygiene for the Middle Scholarship Examination of 1897 and subsequent years, until further orders.

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We notice an interesting article in the *Calcutta Review* entitled "Indian Universities—Ideal and Actual." The writer opens up a subject which must sooner or later be practically treated by educationalists in India, however far in the future its ultimate settlement may appear to lie. The present article is the first of a series, and contents itself with a description of the course which University education might have taken in India in order best to fulfil the ideal with which it started, and with laying down certain principles which the writer regards as cardinal. The writer promises in a future issue a practicable scheme of reform, in which having compared the actual and the ideal, he will endeavour to suggest means for bringing "the University as it is into nearer accordance with the University as it should be." With many of the conclusions of the article we most thoroughly agree. The writer lays great stress upon the necessity of a sound knowledge of English for all students desiring to enter the University. "It may, then, I think, be confidently concluded, that if we are to carry out a great intellectual and moral reform in India by means of English, the

corner-stone of our hypothetical University system must be a *thorough preliminary teaching of the English language* to our intended students." There can be no doubt that the University is suffering heavily for lack of this very necessary precaution. There should be some method of ensuring that lads are thoroughly grounded in English in the schools, and a strict test should be applied by the college before students are admitted into its classes.

.*.*

THE fact is that as education has developed in India quality has at nearly every step been sacrificed to quantity, and the writer in the *Calcutta Review* will carry with him the hearty accord of all thoughtful educationalists in his strong protest against this tendency.

"It will soon become apparent that we have to make a momentous choice. We can make our University system little and good, or we can make it big and less good. We can ensure the little we have of it being of the best possible quality by a judicious prodigality—or we can have a great deal of it by rigidly stinting the quality. We can diffuse an empty pretentious show of education among many, or we can impart an education as thorough as we can make it to a few. Now, I have no hesitation in insisting with all vehemence that, if we are a benevolently-minded and mightily-empowered despotism, as aforesaid, it does not matter how restricted is the range of our organization, but, be its extent great or limited, it must be good, even the best of its kind. If we have only one school and one college in the whole length and breadth of India, we are working soundly and profitably, provided always that school and college are good after their kind. If we have five hundred colleges, five thousand schools, that are indifferent or bad, we are working unsoundly and unprofitably. For, as an enlightened ruling power, our work is to *make a beginning and to set up a pattern*; and the one essential of our work must therefore be that *our beginning is sound and our pattern the best.*"

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THE writer has also, we think, pointed out another very real want in the lack of a tutorial system in our University. There can be no doubt that actual experience has proved it to be by far the most powerful system of any which have ever been put in use. We are sure that our own colleges would find this out for themselves if they would but try the experiment, and endeavour to shape the conditions of student life so as to admit of the possibility of the experiment being made.

It would hardly be fair to criticise a scheme which the writer avowedly puts forward as a dream of what might have been, but we must say that the scheme of an Imperial Government College put forward in the *Calcutta Review* seems to us very fanciful and Utopian. Without, therefore, committing ourselves to an unqualified agreement with all the details of the article, we do desire to direct the attention of our readers to it, feeling sure that the principles it lays down are thoroughly sound, and indicate the only possible lines upon which improvement can proceed.

UNVEILING OF THE BUST OF MR. TAWNEY.

MANY of the friends and old pupils of Mr. Tawney and several leading Sanscrit scholars who appreciate the services he has rendered to that branch of ancient literature were present at the unveiling of Mr. Tawney's bust on the evening of Thursday, the 11th April. The proceedings commenced by Mr. Griffiths, the Registrar of the University, calling upon Baboo Radhica Prosono Mookerjee to read the report of the Tawney Memorial Fund, which is to the following effect:—

The first meeting of the friends and admirers of Mr. C. H. Tawney, C.I.E., M.A., was held at the Presidency College on the 21st January 1893, shortly after Mr. Tawney's retirement from the Education Department in Bengal. At this meeting a Committee consisting of a number of gentlemen with Mr. W. Griffiths as President, and Mr. A. Pedler as Vice-President, was appointed for the purpose of collecting funds for a suitable memorial. At a meeting of the Memorial Committee held on the 15th February 1893, some new members were added to that body, and authority was given to the Secretary to invite subscriptions by letter, and to send over subscription books to such of the members as were in a position to secure subscriptions. At the next meeting of the Committee held on the 23rd April 1894, the Secretary reported that there was a balance in the Bank of Bengal to the credit of the Memorial Fund coming up to Rs. 1,643 6, and that further Subscriptions to the amount of Rs. 800 had been promised, but not realised. He also reported that he had made enquiries in England about the cost of a bust and had been informed that a marble bust would cost £70 and a bronze bust £50. The Committee thereupon authorised the Secretary to remit the sum of £70 to Mr. C. H. Tawney in England, and ask him to arrange with Mr. A. E. L. Rost, or any other sculptor he might prefer, about the execution of a marble bust of himself to be placed in the Senate house of the Calcutta University. The Secretary was also authorised to remit to Mr. Tawney any further sum that might be required to pay for packing expenses, freight, etc. On the arrival of the bust from England, a meeting of the Committee was held on the 14th January 1895, at which it was decided to ask one of the sculptors of this city to furnish a design and estimate for a pedestal with suitable inscription. The design and estimate as furnished by Messrs. P. Swarics and Co. were accepted. The expenditure incurred up to date on account of the bust is summarised below. First remittance to England £70=Rs. 1,261-15-6; second remittance £7 12s. 6d.=Rs. 141-1-7; pedestal and inscription=Rs. 300; contingencies=Rs. 13; total Rs. 1,716-1-1. The balance in the Bank of Bengal is Rs. 384-12-11, and it is hoped that when the promised subscriptions are sent in, the amount will rise to about Rs. 700. The Committee hope to secure some more subscriptions with a view to the endowment of a prize to be called "The Tawney Prize."

Mr. Griffiths then said that it was with the greatest pleasure that he had to ask Sir Alfred Croft to unveil the statue of his old friend, Charles Henry Tawney. There were few men whom he knew who were better fitted for the work of education. A finished scholar, Mr. Tawney used to spend some time every day in preparing his lectures, which were highly prized by his students. He loved all who worked honestly, he hated shams of every kind, and his keen wit, while it amused, was also instructive of the lesson which it conveyed. He would now ask Sir Alfred Croft to unveil the bust.

Sir Alfred Croft then spoke as follows: Gentlemen,—I accept with the very greatest feelings of pleasure the invitation which has been made to me to unveil this bust, and I think I may say with confidence that of all the busts which adorn this hall there is none to which we might give a more cordial welcome than that of our late Registrar. I agree, Sir, in thinking with you that it is unnecessary for me to say much; but a few words from me at the present moment would not be out of place. Mr. Tawney was one of the most distinguished men—perhaps in his own line the most distinguished man—that ever came to India. As one who was head boy of Rugby, senior classic of his year at Cambridge, and thereafter Fellow of Trinity, he came out to the Education Department of Bengal with a brilliant reputation for scholarship. That reputation he confirmed and increased throughout his long residence in India. With the same linguistic aptitudes that had won him renown in England he turned his attention in this country to the study of Sanscrit, and in the course of time came to be recognized as one of its finest scholars. Several translations from Sanscrit into English proceeded from his pen; but his greatest work was the translation of that store-house of Indian folk-lore the *Khala Sangit Sagara*. This is the work by which he is best known, and on which his reputation in Europe and India as a Sanscrit scholar chiefly rests. But it is by no means as a scholar only that we knew him. The Principal for many years of the most important college on this side of India, he took a leading part in the education of many generations of students, and his influence in this field was as far-reaching as it was beneficent. The inscription on the pedestal speaks—and speaks truly—of his unvarying kindness to his pupils. With a manner that was at times somewhat severe, they well knew that they could rely with unfailing confidence not only on his justice, but on a patient hearing in matters of difficulty, and on obtaining from him sound advice and help in various ways. As a teacher no man stood higher than he. His scholarly knowledge of the English language and its history, and his wide acquaintance with English literature, were on a par with his eminence in other fields. The solid learning of the professor and the high character of the man gave peculiar value and importance to his work among his pupils in the Presidency College. His teaching formed their minds, while his example influenced their characters, and this bust in an expression of their admiration and their gratitude. Within these walls he was known to us in a different

capacity. He was appointed Fellow of the University about the year 1870, and was Registrar from 1877 to 1890. With his work as Registrar most of us are very familiar. We knew him as a strong and helpful adviser, quick to see and prompt to carry out. So clear was his vision that he seldom hesitated as to the course to follow, and when once he had made up his mind he acted as if he had never made up his mind at all. Nobody could be more painstaking and exact than he was in the discharge of the laborious duties of his office. About the value of a man of his calibre in the control of the manifold questions arising in University affairs it is quite unnecessary for me to speak. I believe that the services which Mr. Tawney has rendered to the University as Registrar are fully appreciated by us. As a member of the Senate he was a friend to every forward movement in the University, and he did all that in him lay to sustain its reputation and its usefulness by the rigid maintenance of its standards. But in Senate he seldom spoke, having, in truth, but limited belief in the virtues of oratory. He held, I fear, speeches to be useless, and most long speeches to be uncomplimentary to the intelligence of the audience. With what alacrity would he have supported a proposal lately made in the Senate—and lost by a few votes only—that speeches should be limited to ten minutes only. But on the rare occasion that he did rise to speak the Senate was at once on the alert. The faces of members showed by anticipation the entertainment that they expected to derive from his criticism and his wit. Nor were they often disappointed. His remarks were admirably brief and to the point. Fallacies were laid bare by an epigram, and laboured arguments overthrown by satire as delicate as it was good humoured. His contributions to the oratory of the Senate increased its gaiety, while they led it into the right path. In brief, by his retirement from India we have lost a striking personality from our midst. The character of the man was opposed to all shams. To whatever was pretentious, dishonest or mean, he was an uncompromising foe, and his outspoken criticisms went home with telling force. Indeed, as often happens with men of reputation in this line, it may be suspected that epigrams were attributed to him, of which he was not the author. To those who were privileged to know him well, the geniality of his temperament was as conspicuous as his wit and the soundness and extent of his learning. Mr. Tawney is eminently a man who has reflected lustre on this University, and we do well in thus signalling our appreciation of his abilities and his services. I have now much pleasure to direct the bust to be unveiled. (Loud applause.)

The inscription on the pedestal of the bust is to the following effect: "To Charles Henry Tawney, C.I.E., M.A., formerly Fellow of Trinity College, Cambridge, late Fellow of the University of Calcutta, and now Librarian of the India Office, London, who during a course of twenty-eight years in India rendered conspicuous services to education as Professor and Principal of the Presidency College, Calcutta, as Director of Public Instruction in Bengal and for eight years as Registrar of the Calcutta University, this bust has

been erected by his pupils and friends in India who retain a grateful recollection of his unvarying kindness and a profound respect for the wide range of his learning and for his special erudition in the classical literature alike of Europe and of India—January 1895."

The bust being unveiled, the gathering separated.

RECOLLECTIONS OF THE OLD HINDU COLLEGE—IV.

(By Bholanath Chandra.)

(Concluded from page 53.)

ON occasions of men of note coming to visit our College, Captain Palmer used to retire from the class from sensitiveness to being recognised in his humble post. But one afternoon he was surprised by an old intimate associate of his dropping as it were from the clouds. It was the last heir of Begum Sumroo, Mr. Dyce Sombre. Tall and well built, of a complexion deeper than the true Eurasian, with eyes large and full, his image yet vividly stands before my mental eye. He called at our College to bid adieu to his ex-Captain friend, on his way from Meerut to England, in search of a wife, with a purse of 60 lakhs of rupees. He found a girl. But it is said he mourned in a mad-house; she played a "Comedy of Errors" with half a million in her pocket.

Some fifteen years after my leaving the College, Captain Palmer chanced to see me going upstairs to Messrs. Bissonath Law & Co.'s cabinet wareshop while he was coming down. He at once recognised me, and afterwards traced me to my abode one forenoon. Times were very very hard with him, and on whom could he feel privileged to call as on an old ex-pupil? This was my last interview:

"Like the struck deer in some sequestered part
That lies to die, the arrow at his heart,
He, stretched, unseem, in covert hid from day,
Bled drop by drop, and gasped his life away."

Turning out the first boy, I had a lift over the 3rd to the 2nd class and became Richardson's pupil. This was in 1838. In our boyish eyes Richardson had a great prestige as an author. We felt it a proud thing to be taught by him. His tuition was demi-professorial. He preferred the method of independently exercising each boy in the class, without, however, the taking of places. The professorial part of his instruction was his lectures. These were generally on the merits and demerits of the authors we read in the class, on the poets of the Elizabethan period and of the French school, on the Lake school poets, on the prose of Addison, Swift, and Johnson, and so on. His first class poets were Chaucer, Spenser, Shakespeare, and Milton. Shakespeare he admired to idolatry. His second-class poets were headed by Dryden, but he chose to teach Pope because of his more polished and condensed writing. He would often allude to the Bowles and Byron controversy about the place of Pope in British poetical literature. Milton he did not make much of and never taught us. His liking of Wordsworth was his idiosyncrasy. I was a rebel at heart to some of his literary canons which took little notice of my favourite poet

—Byron. Tennyson was then “muling and puking in the Muse’s arms.” Longfellow had put forth his bud, but Browning and others were in embryo.

Richardson directed us to the best historians, prose authors, and critical writers extant fifty years ago. Macaulay was then only a reviewer in the arena of letters. Alison, Froude, and Freeman had not yet appeared in the constellation of historians. DeQuincy, Dickens, Carlyle, Smiles, Kingsley had not yet won their laurels. The critical authors quoted by Richardson were Coleridge, Lamb, and Hazlitt. The last was his favourite authority whom he imitated in his prose writings.

One new thing, which Derozio perhaps dared not teach, the Bengali boys first of all learnt under Richardson. He taught them politics—a schooling now synonymous with high crimes and misdemeanours. Taking up the two salient and central events—the execution of Charles I and the deposal of James II—that effected a complete political and social revolution in the destiny of the English people, he exercised us from time to time in the discussion of their justification or otherwise. We primed ourselves with arguments from authors then available on the subject, and afforded the amusement of a Lilliputian Parliament of Whigs and Tories engaged in hot forensic warfare. The Whigs were equipped from the armoury of Milton and Miss Aiken, the Tories were drilled by Hume and Clarendon. Some Trimmers there were who, like Hallam, justified the opposition but not the execution. I do not remember on which side Richardson declared himself, but he keenly enjoyed the Royalists and Roundheads about him. This teaching produced its natural effect. Father Manu had taught that “a king is formed of particles from the chief guardian deities.” The notion about “divinity hedging a king” was the first to explode. There entered in its place sentiments taking a tinge from republicanism. The Hindu mind for the first time began to form opinions concerning the relation between ruler and subject. The element of Native opposition now so outspoken dated from this period.

The exact sciences were prescribed up to the highest standard. But five per cent. of the boys duly studied, and the rest neglected, them. This regretted fact was brought to the notice of the Managers for remedy. It was attributed partly to the boys who followed their own bent, and partly to their fathers who saw no utility in mathematical attainments. To some extent this was true. But it ought to have been more justly traced to want of capacity. The bumps of number and size are prominent in but a few heads, whence the proportion of mathematicians is infinitesimal to the hosts of *literati* and scientists that crowd the world. Most men are pleased to contemplate simply the beauty and mystery of the stars, whilst only a few take to measuring their distance and magnitude. Lying dormant in many cases the mathematical faculty had been known to be called into play by culture. But forced ripeness never attains the degree that it does from Nature. An English hot-house pine-apple is never so sweet as the spontaneous growth of Nature in Bengal. Proficiency is the cant of the world—and proficiency many a time means diverting the Ganges from its onward course into a thousand frittering canals. Humanity looks

forward to the expansion of the highest power, and education ought to be in this direction in place of evolving mediocre versatility. Shakespeare’s genius would have collapsed under the yoke of Euclid. Wisely did the Managers refrain from acting on their order of expulsion of all the boys who minded not their mathematical lessons, or they would have caused a massacre of innocents and killed many a poet, speaker, editor, and statesman in the bud.

The mathematical course was taught by Mr. V. L. Rees. He was a Swiss, who had been in the army of Napoleon. In crossing the Alps he had seen the full circle of a rainbow. Mr. Rees translated for us Lacroix’s Algebra from the French. He was for many years in charge of the Observatory in Calcutta. The greatest mathematician in my time was Radhanadhab Dey. Next to him were Jogesh Chandra Ghosh and Ananda Krishna Bose. Jogesh had natural parts. Ananda moved in parallel lines with him by dint of culture. The boys then were in the habit of taking certificates from their teachers on leaving College. I went up to Mr. Rees for one. Knowing me famous for a head the block of which would take no impression of forms and figures, he was at a *nouplus*. Too good to refuse, he granted, what he could well conscientiously do, the following admirable certificate:—“Bholanath Chunder read as far as Plane Trigonometry and Conic Sections”—the Spartan laconicism of which held its worth in mystery.

Lectures on Political Economy and Law were delivered to us by Mr. Johnson of the Bar. His last lecture on the day before our examination was mostly on the mood in which we should go to our trial. “Don’t be in a funk, don’t be in a funk, and I repeat don’t be in a funk!” were the words with which he closed his peroration. But we all got into such a mighty funk that Mr. Johnson had not to see our faces again, the law-class being abolished with our failure. To this day I burst out into a laugh when his ineffectual exhortation comes to my mind.

The most pleasant course of lectures we attended from our fifth-class year, were those on Chemistry by Dr. W. B. O’Shaughnessy. To me they disclosed a world of the most novel interest. There was a shower of hailstones in unusual profusion, from which I happened to pick up a lump of crystallised salt some half-a-dozen ounces in weight. Not being able to account for the presence of chlorine and sodium in the atmosphere, I went with the lump the next day to the doctor for an explanation which he gave with great pleasure. Shakespeare and Pope had left me in the lurch, when my prize in Chemistry helped me up to the first class. Dr. O’Shaughnessy’s lectures on Oxygen, Hydrogen, Nitrogen, Carbon, and Electricity dispelled the illusions of Agni, Pavana, Varuna, and Indra dwelling in the Vedic heavens.

Land-surveying was taught to the first class by Mr. Rowe, late of the Calcutta Municipality. The places we surveyed were the Lower Circular road from Maulali Durga to the Shambazar bridge, Beernursing Mullick’s Manicktola garden, Dwarkanath Tagore’s Belgachia villa, and Raja Narsing’s garden. Drawing was taught by Mr. Woolaston, who was engaged, I remember, on a female face—most probably that of a Madonna.

I shall now speak of the manner in which the two upper classes used to be examined in those olden days. The officials who were against teaching us, did it purely from political considerations. They were not oppositionists from jealousy as now-a-days. The civilians, or surgeons, or lawyers, or attorneys, did not at all anticipate then that in the whirligig of time we would ever come to be competitors for their loaves and fishes. Race-antagonism then was not so bitter as now. The Europeans who were so high-minded as to enlighten us felt sincerely delighted at our progress. None felt so great a pleasure as Sir Edward Ryan. He had succeeded Mr. Macaulay in the Presidentship of the Public Instruction Committee, and took such a warm interest in our examination as to come himself year after year. The examination in 1810 was the most important and interesting, and one which is well in my remembrance. Sir Edward Ryan came accompanied by Sir Henry Seton, a Puisne Judge, Mr. Cameron of the Law Commission, Mr. (now Sir) Frederick Halliday, Dr. Grant, of the Medical Board, and one or two others whom I have forgotten. They first of all took up Literature—Prose and Poetry—and calling one boy after another, examined them orally, not out of the “drilled dull lessons” from their text-books, but from authors whom they had not read in the class. I remember a few of their questions. In Bacon they examined in the following passage from his essay on “Envy”:—“Men of noble birth are noted to be envious towards new men when they rise. For the distance is altered; and it is like a deceit of the eye that, when others come on, they think themselves go back.” The most important question out of it was to explain “the deceit of the eye” from practical experience.

In poetry they examined us in the following passage from the second book of Milton’s “Paradise Lost”:—

“Before the gates there sat
On either side a formidable shape;
The one seem’d woman to the waist, and fair,
But ended foul in many a scaly fold
Voluminous and vast; a serpent arm’d
With mortal sting: about her middle round
A cry of hell hounds never ceasing bark’d,
With wide Cerberian mouths, full loud and rung
A hideous peal: yet when they list, would creep,
If aught disturb’d their noise, into her womb,
And kennel there; yet there still bark’d and howl’d,
Within unseem. Far less abhorr’d than these
Yexed Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore;
Nor uglier follow the night hag, when, call’d
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the labouring moon
Eclipses at their charms.”

The passage had to be properly read and explained minutely with reference to Mythology and Geography. But the questions which carried the highest marks were “Far less abhorr’d than what?” and “Nor uglier than what?”

Further, we were examined in the following sonnet:—

“Captain, or colonel, or knight in arms,
Whose chance on these defenceless doors may seize,
If deed of honor did thee ever please,
Guard them, and him within protect from harms.
He can requite thee: for he knows the charms
That call fame on such gentle acts as these,
And he can spread thy name o’er lands and seas,
Whatever clime the sun’s bright circle warms.

Lift not thy spear against the Muse’s bower;
The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground: and the repeated air
Of sad Electra’s poet had the power
To save the Athenian walls from ruin bare.”

Those who unrythmically read colonel as *kurnel* got a mark less. Questions were asked as to the occasion of the sonnet; and who was, and why, the Emathian conqueror? and about Pindar, and his poetry, and why his house was spared? and who was, and why, “sad Electra’s poet?” and on what other occasion did the Athenians derive benefit from his “repeated air?” and lastly as to the source of Milton’s information. They gave me an additional mark for my naming Plutarch. Those who answered well were more and more siftingly examined.

Eight boys nearly on a par were selected for a re-examination. It came on a Sunday in the upper rooms of Sir Edward at the old Supreme Court. There were present all the gentlemen already named, with Lord Jocelyn, who had come out on a visit to India. Unfortunately everything about this examination has escaped from my memory, excepting that in prose we were examined in a stiff passage either from Lord Bacon’s “*Novum Organum*” or “*Advancement of Learning*.” Gopal Kristo Ghose came out the best from this trial.

He had a remarkable intellect, was one never seen at his books, but to gad about and play—cards especially. To the great regret of all poor Gopal died before the distribution of prizes came on. In justice to his merit and memory Sir Edward Ryan kindly put up the enduring tablet that lies fixed on the western wall of the old Senior Department. Being next to him, his prize fell to me.

In History and Mathematics we were examined by written questions. Sir Edward himself used to walk about in the hall and watch us. One of the questions in History, put probably with reference to the recent accession of the Queen was “Name the celebrated queens before and after Christ” and another, referring perhaps to the embassy then sent by Lord Auckland to the Court of Ranjit Singh, was “Mention the several English embassies to the Courts of Asiatic monarchs.”

The Mathematical examination was thinly attended. One year Sir Edward was surprised to find no more than 8 or 10 boys. He peremptorily sent for those who had kept away, and thenceforward instituted the junior and senior scholarships to be earned by those gaining the highest numbers in all the branches.

The examination in Composition was held in the same manner in the Sanscrit College upper hall. The subject one year was *Moral Courage*, and Doyal Chandra Roy illustrating it by the instance of Rammohan Roy carried away the prize. His paper was read before Lord Auckland on the prize distribution day. It may be stated here that on the retirement of Sir Edward Ryan in January 1842, the students of the Hindoo College testified their gratitude for his warm interest and generous exertions in the cause of Native education by the present of a handsome silver vase and salver. Sir Edward went in the same steamer with Babu Dwarkanath Tagore on his first voyage to England.

Next in order of notice comes the College Library, with reference to which I cite the following from Mr. Trevelyan's report: "In conclusion, I must notice what I conceive to have been the cause of the rapid improvement of this class (the third) far beyond what could have been expected from their standing in the College. I attribute it mainly to the use which the young men have made of the Library attached to the College. It was obvious to me that boys who could so completely master a difficult passage from Burke must have extended their reading beyond Goldsmith's 'History of England' and Pope's 'Homer,' but the answers to the historical questions put the point beyond all doubt. These contained many facts and observations which are not to be found in Goldsmith's Abridgment, and it became evident that many of the students had made themselves well acquainted with Hume out of school hours. In my opinion the superiority of the Hindoo College over our other seminaries is owing in a very essential degree to the good Library attached to it, and I think nothing so well calculated to improve the youth under our care as to encourage in them a taste for general reading. Without this their acquirements must be limited to what is learned in school, and those who are furthest and those who are least advanced must be nearly on a par. I hope that good libraries will soon be attached to all our institutions. Dry school lessons seldom excite a desire for learning more, or in other words they seldom excite a taste for reading; and even supposing such a taste to exist, it is difficult to see how Native boys at stations in the interior are to gratify it unless libraries are provided for them." In the very Presidency, in those days, the only booksellers were Thacker & Co., and Ostell Lepage & Co., with two or three native ones in New China Bazar. The Hindoo College Library was a very respectable one in its day. It had been set up under the directions of Dr. Wilson, a scholar of great culture, who brought out most of the valuable books to be had then in English literature. There were many authors,—Froissart, Camden, Fuller, Burton, Selden, Clarendon, Burnet, and others,—whose works the Indian boys would in all probability have never seen. There were all the poets, essayists, historians, translations from the Classics, travels and voyages, and works on Natural History. The Indian department contained the Asiatic Researches, the Asiatic Annual Register, Sir William Jones, Hamilton, Pinkerton, Maurice, Orme, and almost all the publications on which Mill founded his history. Left to their "own sweet will" the boys made the best use of this library, in which they found a world of variety for intellectual pasture. Hardly was there a book into which they did not dip. The results of a range from "China to Peru" were immense. However loose and superficial the information, it was nevertheless wide, varied, and useful, such as enlarged their intellectual horizon, developed their natural aptitude, and prepared them with a foundation to build upon in the future. Much, indeed, of the progress then made was due to the Library, and a fair proportion of young men made use of the opportunities it afforded. The books I remember to have read were many of the Natural Histories; all the Travels and Voyages; all the old stan-

dard novels from Don Quixote to the Man of Feeling and the Mysteries of Udolpho; Potter's Antiquities and Translations of Æschylus and Euripides; Mitford's Greece; Tacitus and Fergusson's Roman Republic. I looked here and there into Fuller, Clarendon and Burnet. Burton's Anatomy of Melancholy was next to a novel to me. Lingard and Henry's "Great Britain" were referred to in reading Hume. Of the poets I read only Shakespeare, Milton, Pope, Thomson, and Byron. After a desultory course I at last took up Mill and other authors on Indian subjects to study my country's history systematically.

An account of the Hindoo College without any notice of David Hare, is like having, as they say, "the play of Hamlet with the part of Hamlet left out." First in the field with Rammohan Roy, his zealous interest and exertions mainly contributed to the formation of the Hindoo College. Nominated a visitor on the 12th June 1819, he ever since that day patiently superintended from year to year the growth of the institution. In 1825, he was elected a Manager of the College. My remembrance of Mr. Hare is that of an old man somewhat short in stature, with a perfectly bald head, heavy jaws and mouth, and one or two teeth. In his plain countenance there was nothing to strike or excite interest. But he by no means deserved the uncomplimentary language of Mr. Marshman that "Nature had not intended his figure for a statuary." The lines of benevolence pencilled by her on his face constituted a grace that was beyond the reach of art. Mr. Hare used to come every afternoon in "his white jacket and old-fashioned gaiters, and on great days of the Committee in his blue coat, gliding quietly into the College." He was most useful in encouraging the timid, advising the uninformed, reproving the idle or bad, and forming the cleanly, healthy, well-mannered, and moral boy. His care of him often extended to the world, in which he helped many to obtain an employment. This unremitting labour for a quarter of a century was continued up to the day of his death on the 1st June 1842. It was purely a labour of love, in which far from expecting any reward he spent away the fortune he had made to the last rupee—when the Government came to reward his disinterested services with the bestowal of a Commissionership in the Court of Requests (Small Causes) at Calcutta. The portrait of Mr. Hare, voted to him as a testimonial by the pupils in 1830, came in the year 1833 or 1834. The pupil standing by his side was one Taraknath or Gangacharn. I don't exactly remember the name.

The other, sitting at the feet, was Dwarkanath Chandra, late a neighbour of mine at Babooram Ghose's Lane, near Aheritola. In the domestic service of Ramsabuck Mullick of Barabazar he had no opportunity of turning his culture into account. Both John Howard and David Hare showed a genius in their ways. They stand twin names in the annals of British philanthropy,—the one making Europe his field, the other India.

To illustrate the results of the system pursued in the Hindoo College, let me notice a few names distinguished from an intellectual and literary point of view. One of them was Shib Chandra Thakur, who seems to have

been a pupil from the very foundation of the College. His prize books, dated 1824, are yet held in preservation by his son Debendranath Thakur. Among Shih Chandra's contemporaries Abinash Ganguli, of the Receiver's office at the old Supreme Court, was a noted one. The well-known Prasanna Coomarr Tagore was a pupil of the College in its early days. He conducted the *Reformer* and translated into, or edited in, English several standard works of Hindu Jurisprudence. Tarachand Chuckerbarti and Chandra Saikar Deb have been already noticed.

My account then begins with Krishna Mohan Banerjee, to whom belongs the honour of being at the head of those who first of all showed "an impatience of the instructions of Hinduism with a disregard of its ceremonies," and gave rise to the Brandy school of Young Bengal. He was in the first instance a teacher of Hare's school, whence he went to the Bishop's College, and learning Sanscrit, Hebrew, Latin, and Greek rose to be one of its professors. In his early days he conducted a paper called the *Enquirer*. Krishna Mohan won the prize for the best essay on "Hindu Female Education." His "Kulinism in Bengal" was the first Native article in the *Calcutta Review*. He wrote the series called "The Encyclopedia Bengalen-sis," for which Lord Hardinge honoured him with the present of a copy of Elphinstone's "India" as a mark of his approbation. Late in life he published the "Dialogues on Hindu Philosophy." Krishna Mohan was interested in every national public movement, and was a public speaker on all important occasions.

Russick Krishna Mullick was a speaker who studied precision of thought and choice expression, and to hear whom Mr. Anderson of Colvin & Co. frequently attended the Academy. He started the *Gyannashan* and edited it in English and Bengali from 1831 to 1837. Russick Krishna made a great speech at the Rammohan Roy memorial meeting in April 1834, and another in the public meeting held on the 5th January 1835 for the repeal of the press regulations passed in 1824 and the removal of the restraints on the holding of public meetings. Serving as Deputy Collector of Burdwan for a few years death snatched him away in the flower of his age, cutting short the promise of his career.

The oratory of Ramgopal Ghose has been alluded to. No matter lay so near to his heart as the enlightenment and progress of his nation. He was mainly the founder of the Society for the Acquisition of General Knowledge, which met for the first time in the Sanscrit College hall on the 12th March 1838. He was more a talking-man than a writing-man. No paper of his appears in the selection of discourses read before the above society. But traces of his writings are left in the *Bengal Spectator* started by him on the disappearance of the *Enquirer*, the *Gyannashan*, and the *Hindoo Pioneer*. Ramgopal published "a few remarks on certain Draft Acts commonly called the Black Acts" in opposition to the opinions of the Anglo-Indian press. His numerous speeches testify to his considerable literary accomplishments.

Kasiprosad Ghosh was a promising scholar in the eye of Dr. Wilson, who engaged him with other pupils to translate the Bhagvata on account of Government.

He was distinguished as a poet whose fugitive pieces appeared in the *Literary Gazette*, the *Bengal Annual*, and other papers. His principal poem is the *Shair*. Captain Richardson honoured him with the insertion of his "Boatman's Song to Ganga" in his Selections from the British Poets. In November 1846, Kasiprosad founded the *Hindu Intelligencer*, in which he was an "earnest advocate of his country's cause and never shrunk from exposing abuses and oppressions. He took a delight in nursing the literary ambition of many a struggling educated Native. Both Babus Harish Chandra Mukerjee and Girish Chandra Ghosh learnt the art of journalistic warfare from him. Krishtodas Pal and Sambhu Chandra Mukerjee first fleshed their pen in the columns of his paper. Lord Canning's Gagging Act gave a quietus to the *Hindu Intelligencer*."*

Radhanath Siedar was a mathematician who was taken away from the College to Dera-Dhoon by Colonel Everest for employment in the Great Trigonometrical Survey of India. Coming down after many years, he was regarded a man of such vast reading that he could quote from memory any great British poet. I actually went up to the Ghoogoodanga garden where he lived to satisfy my curiosity on the point. Radhanath was not only at the head of the Computing Department but also in charge of the Observatory in Calcutta. The following protest against the injustice done to his memory, reproduced by Babu Ramgopal Sanyal from a letter from Lieutenant-Colonel Sherwill to the *Friend of India* of 1876, speaks volumes in favor of his merits:—"A friend of mine sent me a copy of the *Friend of India* of the 24th June, all the way from Germany, in order that I might be made acquainted with the *sad fact* that, when bringing out a third edition of 'Smith and Thuillier's Manual of Surveying for India,' the much respected name of the late Babu Radhanath Siedar, the able and distinguished head of the Computing Department of the Great Trigonometrical Survey of India, who did so much to enrich the early editions of the 'Manual,' had been advertently, or inadvertently, removed from the preface of the last edition; while at the same time all the valuable matter written by the Babu had been retained, and that without any acknowledgment as to the authorship. As an old Revenue Surveyor who used the Manual for a quarter of a century, and as an acquaintance of the late Radhanath Siedar, I feel quite ashamed for those who have seen fit to exclude his name from the present edition, especially as the former Editors so fully acknowledged the deep obligations under which they found themselves for Radhanath's assistance, not only for the particular of the work 'which they desire thus publicly to acknowledge,'—so runs the preface of the 1851 edition,—but for the advice so generally afforded on all subjects connected with his own department."

Dakshinaranju Mukerjee was a warm-hearted man, who ran through his inheritance from Surja Coomarr Tagore in patriotic and public-spirited labours. He co-operated with Ramgopal Ghosh and Peari Chand Mitra in conducting the *Bengal Spectator*. In 1850 he made

* Babu Ramgopal Sanyal's "Great Men of India."

a free gift of a portion of land on which the Bethune Female School is erected. Never in his life a toady he failed to retain his Dewanship in the Nizamut. In 1859, John Bright, in the House of Commons, had repudiated Lord Canning's Oudh policy as a confiscation policy. But Dakshinaranjan so ably defended that measure by a speech in the British Indian Association that he was offered by his Lordship, in very needful times, a forfeited taluk worth the annual income of 5,000 rupees. In conjunction with Raja Maun Singh and others he brought about the formation of the Oudh Talukdars' Association, and founded the *Samachar Hindustani* and the *Lucknow Times* as the organs of that body. Dakshina worked in the interest of the Association with so great a courage of convictions that he risked the friendship of Sir Charles Wingfield, the Commissioner, but convincing him of the singleness of his purpose and with the justice of his views he became ultimately recommended for a Rajaship.

Of Harachandra Ghosh's writings I am not aware of any other than "A Topographical and Statistical Sketch of Bancoorah," which I heard read in the Society for the Acquisition of General Knowledge. So strongly had Derozio's lectures inspired him with love of justice that he left a name to be remembered with the honour of a bust at the entrance of the Small Cause Court.

No proof of Amritalal Mitra's literary productions has come to my knowledge. But so great was his integrity in the midst of temptations at the Government Toshakhana, that he came out of it as a place too hot for him.

Ramtanu Lahiri, who is yet amidst us as the survivor of his old college comrades and contemporaries, has been "more a moral than an intellectual man." He has never been wanting in the appreciation of what is right, and in sympathy with advanced principles." He is particularly remarkable for the milk of human kindness—

"Great Nature's Nile, whose stream rises higher
Than Egypt's river."

Shib Chandra Deb "was a quiet and unpretending scholar. Those who know the good he has done to Konnagara, where he lives, by the establishment of the English, Bengali, and Female Schools, a Library and Samaj, will be able to form an idea of what the strength of a man is when he is rightly educated." His merits earned him one of the earliest Deputy Collectorships under the Charter of 1833.

Gobind Chandra Bysack "was a young man of high literary attainments. He studied Paley and other theological writers, the result of which was a series of articles against Christianity in the *Reformer*, to some of which replies appeared in the *Enquirer* from the pen of no less a person than Ross Donnelly Mangles, now of the Council of India. Gobind established a school at which Dr. Rajendralal Mitra received his education." He wrote for the Society for the Acquisition of General Knowledge four papers called "Descriptive Notices of Chittagong," where he was Deputy Collector, and another on "The Hill Districts of Tippera," in which he first of all gave an account of the Kokees, an aboriginal people. Gobind Bysack's career was cut short by an early death.

Nilmoney Bysack was an old collegian who, retiring from a Deputy Collectorship, engaged himself in writing the *Nabonari* or the Biography of Nine Hindu Female Celebrities. It is one of the first efforts of an educated Bengali towards the development of his Native vernacular. Nilmoney Bysack also translated the Arabian Nights and Persian tales in Bengali.

Peary Chand Mitra was both a writer and speaker. His earliest writings were five interesting papers on the "State of Hindustan under the Hindus," which he read at the Society for the Acquisition of General Knowledge. He contributed several papers to the *Calcutta Review*, and wrote short lives of Tarachand Chakravarti and Ramcomul Sen. His last production is a Biographical Sketch of David Hare. Jointly with Radhanath Siedar he conducted a paper called the *Masik Patrika*, in which his tale of *Alalair Gharair Dulal* in colloquial Bengali has an air of originality. His *Tek Chand Thakur* is said to have "shown a path" to our great novelist Bankim.

Digambar Mitra is the author of several Minutes on important public questions. Two proofs of his literary exertions have been left behind in "Observations on the Judgments of the High Court in the Rent Case" and in the "Epidemic Fever." His public speeches were formed on the plain and practical model of John Bright.

The foregoing scholars were all of the Derozian school. The following names belong to the Richardsonian school. Some of the earliest names that I remember are those of Rajkrishna Dey, who was "decidedly the best" and "very superior to his class-fellows" in the reports respectively of Macaulay and Mangles. Young Rajnarain Dutt, and Gurn Charan Dutt, and Kalachand Chandra were all poets whose effusions appeared in the old *Hindu Pioneer* of our College. The well-known Dr. Durga Charan Banerjee, who ranked first in literature and history in Trevelyan's examination, had strong literary propensities from which he was diverted to the study of *Æsculapian* science. Nevertheless he was a great reader who took up to read all such new publications as Buckle on Civilization.

Babu Ananda Krista Bose has had a most famous scholarly career. He has a many-sided mind, and is now the most learned Bengali gentleman living. But modest by nature and unambitious to set up any pillars of Heracles in the world of black letter lore, he keeps himself within a veil and is unknown to public fame. The author of several anonymous writings, his intellectual wealth lies at the disposal of others. He has stood by too many friends as their intellectual benefactor. His life has been one long silent converse with the intellectual dead. In his last years, when

"Bound to the earth, one lifts his eye to heaven,"

Spiritualism has become his study.

Kissory Chand Mitra cultivated writing as well as speaking. In the examination of 1840 his was the best paper in Composition. Three or four years after leaving the College, he contributed his famous life of Raja Rammohun Ray to the *Calcutta Review*, the merit of which was rewarded by Sir Frederick Halliday, the Lieutenant-Governor, first with his being appointed a Deputy Magistrate at Rampur Bualeah and then the

Magistrate of the Northern Division of Calcutta. Kissory honestly meant to act on the saying "first come first served," but becoming unpopular with those who lay stress on precedence as their privilege, he lost his berth. Taking to a journalistic career, he edited the *Indian Field* for many years. Kissory is the author of the *Memoirs of Dwarkanath Tagore*, *Mutty Lal Seal*, *Ramgopal Ghosh*, and others. The several papers on "The Territorial Aristocracy of Bengal" in the *Calcutta Review* are his. He spoke on many occasions, but his best speech was made in the Black Act Meeting of the Natives.

Shoshee Chunder Dutt, of the well-known Rambagan Dutt family, is the most prolific writer among the scholars of Richardson. He wrote both poetry and prose, which appeared in *Saunders' Magazine*, the *Oriental Miscellany*, the *Calcutta Review*, the *Christian Observer*, *Cornhill Magazine*, and *Blackwood's Magazine*. From time to time he collected and published his writings in book form here as well as in London. Retiring from the Bengal Secretariat he had commenced the Tale of a Kerani, but was gagged with a Rai Bahadurship.

Peary Charn Sircar rose to be a Professor, but was content to leave behind his name as the author only of elementary works.

Bludeb Mukerjee has a high name in the annals of education in Bengal. But Sanscrit was his heredity and nympholepsy.

Michael Modusudan turned out to be the brightest of all Richardson's pupils. His mind was "pregnant with celestial fire." He arose to raise the language of his land, and won the laurels of a victor unsurpassed in Bengali song. Elsewhere I have borne testimony to his literary talent.

Kesub Chandra Sen, too, was a towering turn-out of the Hindoo College. Oratory was his most salient qualification. Delivered in excellent and emphatic English, people heard entranced his inspired eloquence. This is not the place to allude to his other characteristics or to his numerous patriotic acts.

Pass we in silence those whose names do not come to mind. But not in silence pass Gourdas Bysack, who, in his old age, has stepped forward to take up *Ulysses'* bow. From his long connection with the Asiatic Society he has turned into a dealer of antiquities, and set up a *Manihari-shop* of preadamite wares. But his antiquarianism taps not down to the Plutonic rocks. Every little stone, and pebble, and shell, cropping out to the surface of the tertiary stratum, has been pressed into the service in his "Kalighat and Calcutta" and the "Monastery at Bhotbagan"—"all which would get their *habeas corpus* from any court in Christendom." He is best distinguished as a redoubtable champion in the cause of the Setts and Bysacks, for whom he has thrown down the gauntlet like the Knight of Cervantes who saw giants in distant windmills. The great italics by which his writings may be known are the allusions, "thick as the leaves that strow the brooks of Vallambrosa," directed to himself. In brief, Gourdas fires guns as inexplicable as his "Barisal guns."

Last of all there is one who has seen the world only "through the loop-holes of retreat," and never been

in the "stir of the great Babel." In the midst of Hanumanas and Jambhuvanas, of Sugrivas and Nalas, he reminds us of the humble Squirrel who has scribbled the "Travels of a Hindoo."

Here I close my account, in which I have indicated merely the lines on which the regular chronicler should proceed with his researches. The interest of that account is now almost antiquarian. But the old Hindoo College has played a conspicuous part in the history of mind in Bengal—a part that should be regarded under the double aspect of intellectual development and social development. The Hindoo College addressed itself to the intellect of the individual as well as to his desire for social and political improvement. It aroused at once his imagination and spirit, and produced a capability of discovering the truth with the earnest endeavour of making it prevail. There new ideas and doctrines developed themselves that were sought to be immediately propagated outside its walls. On its bosom were nursed spirits who, seeing further than others and looking with other eyes on their surroundings, first began the struggle of knowledge and light against error and its concomitants, and who always strove to act so far as their circumstances allowed them. Not only is the Hindoo College entitled to being remembered as the first memorable scene of our intellectual activity, but to it must be conceded the claim and honour of having produced the most fruitful and important consequences bearing on our national progress. When I left the College in 1842, it had grown, as predicted by Buddinath Mukerjee, into a fair *Bur* tree bearing fruits of learning and intelligence in profusion. That institution may be considered now to be among the by-gones. The system, the character of which, I trust, has been developed in the course of the account, pursued there has become defunct. Its noblest representatives are dead, and only a few are left in whose recollections it exists.

A SHORT ACCOUNT OF THE LIFE OF

MR. H. L. V. DEROZIO.

(By S. C. Sangal.)

AFTER the careful perusal of the very able article contributed to the *Calcutta University Magazine* of the last month (March) by Babu Bholanath Chandra, the celebrated author of the *Life of Raja Digambar Mitter, C.I.E.*, I wish to give a short account of the life of Mr. H. L. V. Derozio, "one of the most highly-gifted men to whom India has given birth," which I hope the readers of the *Magazine* will peruse with the able article by Babu Bholanath Chandra.

"The history of the time of Derozio and his biography are the descriptions of the past conditions of Bengal." That history and biography of Derozio, I am not in a position to dwell upon. To write truly and faithfully the history of a nation, or the biography of a great leader of men like Derozio, the historian and biographer must have a correct mental picture of the nation's past—of the soil out of which the great man and the existing social conditions have sprung. He must make due allowance for the influences of heredity, of social bias, of climate and physical condi-

tions, of inherited religious beliefs and social customs, upon the actions of men. He must be a student of geography, ethnology and comparative religion, as well as a philosopher and scientific observer of events. Rightly to describe a great leader of men, whether the leader be a journalist, poet, or educationist, statesman, warrior or anything else, he must in some sort be as great as the character which he would delineate. Rightly to interpret and to represent the temper and movement of a time, he must be in sympathy with its *Zeitgeist*—its time spirit. He must know many languages that he might grasp the real worth of the leader on whose memory he is going to write a volume. He must search through many volumes to verify a single fact, and when the fact is at last verified, he must not rest content but go on to study it in all its relations—to seek for its hidden causes, and trace it to its logical results. The historian, as a matter of fact, should be a prophet, as well as a philosopher and scribe. Finally he should have a literary style, so lucid, compact, and picturesque that his readers shall be compelled to attention, held resolutely to the thread of his discourse and wisely instructed by the lessons which are shown to be the necessary inferences from the detailed progress of events. Thus, truly comprehending and interpreting the organic life of a people, the historian and the biographer become counsellor, minister, and instructor in righteousness to all who constitute themselves his faithful pupils.*

"All history and biography," says Carlyle, "are an inarticulate Bible; and in a dim, intricate manner reveals the Divine Appearances in this lower world * * * There is no biography of a man, much less history, or biography of a nation but wraps in it a message out of Heaven, addressed to the hearing ear or to the not hearing." Reticence is a qualification which ought to be found in a biographer. Such are ideals of Carlyle. These ideals cannot be found in an Indian biographer except a few solitary exceptions. These exceptions are (1) "the Bengali Plutarch,"† (2) Biographer of Rajah Digamber Mitter, (3) Framji Bomanji, Esq., of Elphinstone College, Bombay. Mr. Thomas Edwards, the biographer of Derozio, was a man void of all the qualifications laid down by Carlyle. In its proper place, we shall dip our pens to criticize, not to destroy, his work.

The facts about the life of this eminent educationist, which I am just now going to dwell upon, have been collected from various sources. As to the exact date of his birth there is some doubt and controversy. Mr. Edwards in his beautiful Memoir placed the date of his birth on the 10th of April 1809, but after consulting the opinion of my revered grandfather, Babu Ramtonoo Lahiree, I have come to the conclusion that the exact date of his birth can fairly be placed not on the 10th of April, but on the 18th of April, 1809.‡ The cause of the misrepresentation of the date of the birth of Mr. Derozio by Mr. Edwards in his Memoirs

arises from the fact that in the obituary notice of this great man some of the Editors of the newspapers of this country placed the date of his birth on the 10th of April, 1809. Again, we find in the Bengal Directory for 1810 (which contains the list of births during the year 1809) and in the "East Indian Worthies" that Mr. Derozio was born on the 18th of April. From these sources we can fairly fix the date of his birth on the 18th of April, 1809. Let us now come to our point.

Henry Louis Virian Derozio was born in Calcutta on the 18th April 1809. The building in which he was born is still in existence. It is a two-storeyed building on the suburban side of the Lower Circular Road situated just in front of St. Joseph's Church and the newly-constructed building of the Calcutta Boys' School, that is, a little way off from the extremity of Jann Bazar Road. After acquiring elementary knowledge in "reading, writing and arithmetic" from Drummond's Academy in Dhurumtollah he left the school at the age of thirteen (in the middle of the year 1821). He was a favourite student of his teachers, and was very fond of cricket and swimming.

David Drummond, a native of Fifeshire, was born about the year 1785, eleven years before the death of the Poet Burns. As a boy, his fame and the poetry of the ploughman poet filled all Scotland from end to end, and quickened the lad to emulate in some faint fashion what Burns had achieved. In 1813 he left his native land and landed an "Interloper." He lived with a friend at Berhampur, the chief city of Murshidabad, and after a short time was appointed as assistant on Rs. 125 a month, with board and lodging in the school of Messrs. Wallace and Measures. A few years after he became the proprietor of the said school, and by his dint of indefatigable energy and perseverance he soon succeeded in establishing and in diffusing a high class English education among the students of the natives of the country. The site of this school is now bound by Goomghur on the north, Hospital Lane on the west, Dhurumtollah Street on the south, and Hart's Livery Stables on the east. On the 4th March 1825, a Phrenological Society was founded by the admirers of Gall, Spurzheim and Combe. This Society met in the *Harkura* rooms, with Dr. Abel as President, Dr. John Grant as Vice-President, and Dr. Patterson as Secretary. For two years Drummond attended the meetings and published his celebrated "Objections to Phrenology," which for the want of space we cannot reproduce here. This was the death-blow, and the Society was dissolved for ever. His "Objections," contain 210 pages, octavo, and cost Rs. 8 only. In the year 1829, shortly after the publication of his "Objections," the tear and wear, the worry and the fret and his intense labour completely broke down his health. For two years 1828—1830, he sought to regain his health by a residence in the Straits of Malacca, and left his school in care of Mr. Wilson, who was deficient in energy and the organising methods of Drummond. He returned in 1830 and found his school in a complete by isolated and broken down state. He was unable to reconstruct his school again, and remained in the General Hospital for years as an invalid.

* *The Westminster Review*, p. 416.

† This highly gratified title has been conferred upon Babu Ram Gopal Sanyal by the eminent educationist, like Sir Roper Lethbridge, Mr. F. H. B. Skrine, the would be biographer of Dr. Shumba Ch. Mukerjee, &c., &c., &c.

‡ "Reminiscences and Anecdotes of Great Men of India" by Babu Ramgopal Sanyal. Vols. I and II.

• A book written by Mr. E. Walter Madge, &c.

During the agitation of the "Free Press" by Sir Charles Metcalfe, he published a poem on the subject in the *Hurkura* under the initial "D. D." His verses were so beautiful that Sir Charles Metcalfe called on Mr. Smith, the Editor of the *Hurkura*, to ask for the name of the author, and subscribed for fifty copies of his poems for help of the bed-ridden man. By the year 1839 he recovered completely, but on account of his extreme poverty, he was again reduced to his original condition. From 1839—41 he became the Editor of the *Weekly Examiner*. But by the middle of 1841 he was again prostrate with spine disease. The paper was abandoned. In April 1843, at the age of fifty-six, he slept his sleep that knows no waking, to such a life, at least, as that through which he had passed. Over the remains of David Drummond in the new Burial Ground, Circular Road, there is a monument erected by his pupils and friends.*

Derozio used to play cricket on the *maidan* (then called "Elphinstone Park") at about 5 o'clock in the evening after the dismissal of the school. Every day at the time of bathing he used to swim in the *Bamanbasti tank*, now known as Victoria Square. In 1823, at the age of 20, he took the service of a junior assistant in the well-known mercantile firm of James Scott & Co., where his father Mr. Francis Derozio was holding a position of great responsibility (Treasurer and Accountant). But "unlike the clerk in Pope's well-known lines" and as "office-stool was a poor and temporary substitute for the Pegasus," Mr. Derozio soon resigned the "drudgery of the desk" against the will of his much esteemed father, and joined the indigo concern of his uncle, Mr. Arthur Johnson, senior, of Bhagulpur. Here the "boy-poet" Derozio began to worship his Muse, by the sweet murmuring of the river that came to his "poet-like" ears and by its beautiful natural music that came to his poetic heart. After serving his uncle nearly four years by his indefatigable energy and labour, he at last found out, as if by divine inspiration, that this sort of labour is against his original and inborn inclinations. During this time he succeeded in composing some pieces of his original poems. In spite of his hard labour, he had been contributing to the press under the name or pseudonym of "Juvenis." From these circumstances we can fairly infer that he was a man of versatile genius and many-sidedness and buoyancy of spirit. Naturally disgusted with this sort of hard labour, he returned to Calcutta at the age of 18 in the year 1827. After publishing a volume of his verses which he had composed during his short stay at Bhagulpur through the Baptist Mission Press of Calcutta in 1827, he obtained a teachership in the Hindu College in that year.

Before continuing my account any further it may be stated that my first object is to give to the readers an adequate idea of the events of the Life of Mr. Derozio; secondly, to pay a just tribute to the memory of that Indo-European "who was the chief instrument in uprooting the prejudices and superstition of the Hindu students of the College;" lastly, to give a short description of his character, if possible, in a hap-hazard way.

* The account of the Life of this Scotch gentleman is taken from the *Memoir of Derozio*, pages 10—21.

The many facts of the life and character and the interesting details of his school-life are lost in obscurity, as there is now no one living in the family who could tell us of the boyhood of this sapient youth who, afterwards, in the heyday of his career as schoolmaster in the Hindu College, became so much respected and beloved by his illustrious students and became a thorn in the sides of the *peres de famille* of Bengal. But in this place I must warn the readers not to expect more than what may be expected from a man like me. As regards his public character, as regards his interest in all the public affairs, as regards his behaviour with his students, as regards his mode of teaching, the readers have already got an extensive view of the same from the "Recollections" of Babu Bhola Nath Chander. Again, it is neither my object to inflict vague platitudes upon his character nor to make him an ideally best man as had been done by some of the authors of our country. Truth is truth. During his short life of twenty-two years, he succeeded in introducing or propagating many reforms:—Western civilization, Western luxuries, Christian ideas, Liberal news, &c., &c., "What in an age a reformer of extraordinary genius scarce perform." An Indo-European author of the middle of the nineteenth century justly remarks that "If he continued his office as a poor schoolmaster and was allowed by the Divine Providence to breathe for a long time, and if Brahma Somaj did not take its rise, then by this time the Hindu society of Bengal would be crushed down to the verge of destruction by the enlightened British Missionaries. Derozio was regarded by his students as *Guru*. He was the originator of such ideas (mentioned above), and Mr. Duff was the finishing stroke." Whether the above remark is accurate or not, it is for readers to say. British Government was going to spread her peaceful rule, after the gloom of anarchy, confusion and chaos that reigned supreme over the land at the time when the Mahomedan power was in its last gasp. In the year 1823 the Committee of Public Instruction was formed. From this time began that "Educational Waterloo" between the "Orientalist" and the "Anglicist" parties. The Orientalist party, consisted of—

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| (1) The Hon'ble H. Shakespear. | (4) Mr. W. H. Macnaghten. |
| (2) Mr. H. P. Thoby Prinsep. | (5) M. T. C. C. Sutherland; |
| (3) Mr. James Prinsep. | (6) Dr. Tylor. |

The Anglicist party consisted of—

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|---------------------|--|
| (1) Mr. W. W. Bird. | (4) Mr. Trowlyan. |
| (2) Mr. Bushby. | (5) M. J. R. Colvin. |
| (3) Mr. Saunders. | (6) Sir Thomas Babington Macaulay (Lord Macaulay). |

In the year 1834, Lord Macaulay came to India and the Committee were divided as between these parties. The dissension between these parties was brought to a practical point by an order to prepare a

* The facts about these parties are taken entirely from Babu Ram Gopal Sanyal's famous book called "The Reminiscences and Anecdotes of Great Men of India," Vol. II, page 40. (This volume is now in the Press.)

† The anecdotes of this great man have been described in a masterly way by Babu Ram Gopal Sanyal in Vol. II, page 11.

‡ Mr. T. C. C. Sutherland acted as the Secretary of the Orientalist party.

scheme of studies for the College at Agra. In February 1835, Lord Macaulay as President of the Committee wrote his famous minute which smote the Orientalists hip and thigh, and so convinced Lord William Cavendish Bentinck that His Excellency decided in favour of the study of English. From that hour, 7th March 1835, dates the real birth of English education in India. At the time when Mr. Derozio was brought by that celebrated Orientalist Mr. Horace Hayman Wilson to the Hindu College, the condition of the Hindu society of Bengal was calm and quiet without any kind of religious or political agitation which was then in its infancy. "The father of Indian Politics" (I mean Mr. George Thompson, M.P., who came to this country in the year 1842) was then in his fatherland. Ram Gopal Ghose and our *honey-headed-Political-Padre* the Hon'ble Rai Kristo Das Pal Bahadur were in their childhood. Except Rajah Ram Mohan Roy the first batches of the students of the Hindu College headed by Rajah Radhakanta Deb Bahadur, and Dewan Ram Komal Sen, were all orthodox Hindu students from the "strictest" Hindu moral point of view. The very touch of European civilisation had not yet tainted the ancestral orthodoxy of their Oriental fathers. They had not yet learnt to consider Vedas, Upanishads, Bhagavatgita as "sealed" books written by the "old fool rishis of ancient time." The English education had not yet taught them to regard the Hindu deities as planets. They had not yet learnt to "consider their national three-eyed God Siva as an intoxicated Chinaman, to regard Goddess Kali as the daughter of some of the savage tribes of Hindustan, to think Goddess Durga as wife of some of the mountain tribes of Himalaya, to regard (our sacred) matrons Kunti, Anahya, Draupadi, &c., as so many demimonde of the wickedest type.* The description given above will convey an exhaustive view of the condition of Bengal at that time. In brief, the Hindu society and religion of Bengal had not yet lost all her original brilliance. Here we must cut short and try to mention some of the salient facts of Mr. Derozio's career as a schoolmaster of the Hindu College. He entered the Hindu College in the beginning of the year 1827. He was only a youth of 18 years. In 1824 The Rev. K. M. Banerjee got admitted into the Hindu College, and there he commenced to learn Sanskrit while he prosecuted the study of English. Mr. Derozio took his pupils through the pages of Locke, Reid, and Dugald Stewart and wrote his critique on the philosophy of Emanuel Kant which was highly commended by Dr. Mill. In the year 1824 Babu Ram Gopal Ghosh entered this College when he was only nine years old. The year 1824 is memorable in the history of India. In that year was born the immortal Hurrish Chandra Mukherjee, "who afterwards in the palmy days of his journalistic career proved himself to be a terror to Lord Dalhousie for his annexation policy, and stood up as a staunch supporter of Lord Canning during the troublous times of Sepoy

Mutiny, and as a firm and true friend of the ryots during the Indigo crisis of 1860, and was more than a match for the combined strength of entire planting community of Bengal." Babu Ramtonoo Lahiree and Rajah Degamber Mitter came in the year 1827. In 1828 his father Mr. Francis Derozio died, and from that hour the whole weight of his domestic rule fell upon his shoulder. 30/

"Every student of history knows what moral revolution this model teacher effected in the minds of his distinguished pupils among whom Bengal is proud in reckoning such good and moral men like Babu Ramtonoo Lahiree, the late Rev. K. M. Banerjee, Ram Gopal Ghosh, Rasik Kristo Mullick and others." Babu Koilash Chandra rightly said that, "under the guidance of Derozio, they laid the foundation of that solid learning and ability," and we should add of that moral stamina "of which they made the best possible use in after-life." He carried them through the pages of Locke, Reid, and Stewart with consummate skill," so that "he inoculated them with large and liberal ideas." One day Rangopal, while reading Locke with Derozio gave expression to a felicitous remark. "Locke," said he, "has written his conduct of the understanding with the head of an old man, but with the tongue of a child," meaning thereby that he had been able to express the highest truth of philosophy in language which a child could understand."* Derozio's career as a schoolmaster was crowned with complete success. He assisted his pupils in maintaining a paper called the *Enquirer*. During this time, in addition to his hard labour as a schoolmaster, he had been Sub-Editor of the *India Gazette*, conducted the *Hesperus*, and the *Calcutta Literary Gazette*. He, about this time, established the *East India*, a more ambitious daily paper which he continued to edit with energy and ability till his premature death. From this time his name and fame spread far and wide, and he became the intimate friend of Dr. John Grant, Editor of the *India Gazette*, Henry Meredith Parkar, B.E.L.C.S., Secretary to the Board of Customs, J. W. Ricketts, the "East Indian Patriot," Rajah Ram Mohan Roy, the first Brahmo reformer, Horace Hayman Wilson, the eminent Orientalist, David Hare, the "father of English education in Bengal," and Captain David Lester Richardson, the Principal of the Hindu College. The following extract from the speech of Babu Koilash Chandra Bose on the "Life of Babu Ram Gopal Ghosh"† will bring home the distinct idea of his career in the Hindu College:—"About this time (1827) or a little before, it is impossible to fix the date, a young East Indian by name of Henry Louis Vivian Derozio, obtained an appointment as a teacher of the Hindu College. He was in charge of the third and fourth classes of that institution, when Ram Gopal was prosecuting his studies in the second. Derozio,

* The portion within inverted commas has been taken from Babu Rangopal Sanyal's Life of Babu Rangopal Ghosh. First para, page 163.

† A lecture on the Life of Babu Ram Gopal Ghosh was delivered in the hall of the Hoogly College on Saturday, the 18th February, 1888, by Babu Koilash Ch. Bose, which was printed by the Stanhope Press, No. 172, Bowbazar Street, in that year. Koilash Babu was the Secretary of the Bethune Society of Calcutta.

* These are the exact words which I have found in one of the books of some missionaries. These words also will be found in the course of the Lectures of a great learned Bengali speaker of this day.

it seems, was really a gifted man. When only 18 years old, he published two volumes of poetry which were received by the public with great admiration, and which established his reputation as a poet and a man of genius. He attracted the notice of Dr. John Grant, a literary veteran of that age, and it was through his kind assistance that he obtained the appointment in the Hindu College of which we are speaking. But Derozio's forte was not poetry but philosophy (not true). His knowledge of moral philosophy was somewhat extensive. The Rev. Mr. Mill, then a Principal of the Bishop's College (of Calcutta), is said to have borne the highest testimony to Derozio's metaphysical acquirements. He avowed before a large and respectable meeting that the objections which Derozio published to the philosophy of Kant, were perfectly original and displayed powers of reasoning and observation which would not disgrace even a gifted philosopher. Such a man could not long remain satisfied with teaching his pupils only in the class-room and merely the studies set down in the class routine. He gathered round him after school-hours all the best students, and by frequent intercourse and conversation with them, gave an impetus to a freedom of thought and discussion which resulted in an incipient heterodoxy in the minds of his pupils.

* * * * *

Some, however, exceeded the limits of moderation, so that the Native Managers of the Hindu College were alarmed at the progress which some of the pupils were making under Derozio by 'actually cutting their way through ham and beef, and wading to liberalism through tumblers of beer.' * * * * *

Whatever blame may be laid against their door for the partiality they evidenced for European food and drink, to the utter disgust of the elder members of the community, it must be conceded to their credit that under the guidance of Derozio they laid the foundation of that solid learning and ability of which they made the best possible display in after-life. Derozio's system of teaching was eminently successful in grounding his pupils in the principles of ethics and philosophy. * * * * *

But Ram Gopal's best school was a Debating Club which Derozio established among the students of the Hindu College and in which he (Derozio) delivered a course of lectures on Moral Philosophy and English Poetry. The Native Managers of the College, however, who were horrified at the heterodox practices of the young adherents of Derozio, framed a series of charges against him and recommended his dismissal. The resolutions passed by the Managers are too dull to be passed over. They are as follows:—

(1) 'It having come to knowledge of the Managers that a belief prevails very generally that the students of the Hindu College are liable to lose all religious principles whatever, it was resolved that Mr. D'Anselme, head-master, be requested to check, as far as possible, all disquisitions tending to unsettle the belief of the boys in the great principles of natural religion.

(2) 'The teachers are particularly enjoined to abstain from any communication on the subject of the

Hindu religion with the boys or to suffer any practices inconsistent with the Hindu notions of propriety, such as eating or drinking in the school or class-room.

(3) 'The Managers of the Anglo-Indian College having heard that several of the students are in the habit of attending societies at which political and religious discussions are held, think it necessary to announce their strong disapprobation of the practice, and to prohibit its continuance; any student being present at such a society after the promulgation of this order will incur their displeasure.

(4) 'That Mr. Derozio *being the root of all evils* and cause of public alarm *should be discharged from the College*, and all communications between him and the pupils cut off.

(5) 'That such of the students of the higher class whose bad habits and practices are known, and who were in the dining party, should be removed.

(6) 'That all those students who are *publicly hostile to Hinduism and the established customs* of the country should be turned out.'

The above resolutions were drawn by Dewan Ram-comal Sen apprehending great danger and urging that the College would not prosper till Derozio was removed. Mr. David Hare and Dr. Wilson expressed their opinion *against Derozio's removal* as they considered him a competent teacher.

The next question was whether it was expedient, in the present state of public feelings among the Hindu community of Calcutta, to dismiss Mr. Derozio from the College. The majority noted in favour of Derozio's dismissal, Hare and Wilson declining to vote on a subject affecting the state of native feeling alone. The Managing Committee on reconsideration resolved that they have not the power nor the right to enforce the prohibition of boys attending public lectures or meetings. In pursuance of these resolutions which are altogether childlike, Derozio was dismissed, notwithstanding that he gave a full and satisfactory reply to all the charges preferred against him. The foolish Native Managers, it is said, went so far as to publish a gross scandal against him, namely, that he *denied the existence of a God in the hearing of his pupils; that he taught them that respect and obedience to parents formed no part of moral duty, and that he considered and openly avowed marriages of brothers and sisters innocent and allowable.* The junior students caught from the senior student the infection of ridiculing the Hindu religion, and where they were required to utter *mantras* or prayers they repeated the lines of *Iliad*. There were some who flung away the Brahmanical sacred thread instead of putting it on. The horror of the orthodox families was intensified—withdrawals of pupils took place. Finding that the ideas of the Hindu students as to Hinduism were being shaken, some of the clergymen availed themselves of the opportunity to give lectures on the evidences of Christianity near the College. The resolutions brought little calmness, but the teachings of Derozio again caused commotion. At last he was obliged to resign. The charges which were brought against him were tantamount to the charges which were brought

against that great immortal Athenian teacher Socrates. Although he was forced to resign, still inwardly there was "that royal heart innocence," the high moral enthusiasm which has enabled him to meet with cheerfulness a dismissal, and his inspired philosophic reasons and his poetic imaginations and the intense love which he bore towards his affectionate pupils, entirely triumphed over the animal instincts and propensities, which saw things as a whole and which counted the loss as a gain. The removal of Derozio from the College acted for a time as a damper on the minds of his young reformers. "Under their trusted friend," so says an Indo-European, "and leader the native lads struggled, out of the gloomy conservatism of centuries, into a clearer light. But the Hindu Society was not ripe for emancipation from cherished traditions, and Derozio was made the victim of calumnies. He was accused of propagating atheism and of encouraging disobedience to parents. A searching inquiry was held, and although the Visitor and the Founder of the College declared themselves satisfied that the charges against him were quite unfounded, yet they were obliged to yield to the spiteful clamour of the Native Managers—Derozio was obliged to resign. Notwithstanding this, his old pupils constantly visited him, and he continued to instruct them at his residence." "Derozio had a great love for the society of his pupils, especially for the clever and promising. They afforded him the most hopeful materials to work upon; their minds were plastic; their prejudices less inveterate, their ardour uncooled, and their curiosity undimmed by time and custom." Derozio appears to have made strong impression on his pupils, as they regularly visited him at his house and spent hours in conversation with him. He continued to teach at home what he had taught at school. He used to impress upon his pupils the sacred duty of thinking for themselves—to be no way influenced by any of the idols mentioned by Bacon—to learn betimes the love of truth, to live and die for truth, to cultivate and practise all the virtues, shunning vice in every shape. He often read examples from ancient history of love of justice, patriotism, philanthropy and self-abnegation, and the way in which he set forth points stirred up the minds of his pupils. Some were impressed with the love of justice, some with the paramount importance of truth, some with patriotism, some with philanthropy. The moral lessons taught by Derozio gradually produced good practical effects. Krishna Mohan and Mohan Chandra gradually acquired calmness, and finding a void in Derozio's teachings, inasmuch as they did not open the vista into the life to come, began to examine the evidences of Christianity, and at last embraced it. The impetus to enquiry and the promotion of thought given by Derozio manifested itself in debating clubs which were encouraged by David Hare. They sprang up in every part of the town. David Hare seeing the tendency of the Hindu mind arranged with Derozio to deliver a course of lectures on metaphysics at his school which was open to the public. Some four hundred young men used to attend the lectures, which were continued for some time.

Let us be allowed to cut short here. Our next article will be devoted to

- (1) The last days of our Hero;
- (2) Condition of Bengal at the time of the death of Derozio;
- (3) Few critical notes on the "*Memoir of Derozio*" by Mr. T. Edwards;
- (4) A short description of his character (public and private).

S. C. SANYAL.

(To be continued.)

N.B.—Derozio hearing of the resolution of the Committee, addressed the following letters to Dr. Wilson:—

1st Letter.

DEROZIO'S LETTER TO DR. H. H. WILSON.

TO DR. H. H. WILSON.

MY DEAR SIR,—The accompanying is my resignation; but you will observe that I have taken the liberty of departing from your suggestion of making it appear a merit on my part. If I had grounds to believe that my continued connection with the College would be really and permanently prejudicial to that Institution, the spirit to leave it without any suggestion, but that of my own mind, would not be wanting. I do not conceive, however, that a temporary shock needs such a sacrifice, and I cannot therefore conceal from myself the fact that my resignation is compulsory. Under those circumstances, I trust you will see the propriety of my declining to make that appear a merit which is really a necessity.

Nevertheless, I thank you heartily for having recommended me to do so, because I perceive it to have been the dictate of a generous heart anxious to soothe what it could not heal. But I dare not ascribe to myself a merit which I do not possess, and if my dismissal be considered a deserved disgrace by the wise and good, I must endure it.

As the intemperate spirit displayed against me by the Native Managers of the College is not likely to subside so completely as to admit of my return to that Institution as speedily as you expect, and as the chances of my life may shape my future destiny so as to bring me but rarely in contact with you, I cannot permit this opportunity to pass without recording my grateful acknowledgments to you for all the kindness you have shown me, since I have had the honour and pleasure of being known to you. In particular I must thank you for the delicacy with which you conveyed to me on Saturday last, the resolution of the Managing Committee, and for the sympathy which I perceived my case had excited in you.

Such circumstances when genuine and unaffected, make deeper impressions on my feeling than those greater acts of favour the motives for which we cannot always trace.

Believe me to be my dear Sir, with sentiments of respect and regard,

Yours sincerely,

(Sd) H. L. V. DEROZIO.

CALCUTTA.

25th April 1831.

2nd Letter.

DEROZIO'S LETTER TO THE MANAGING COMMITTEE.

TO THE MANAGING COMMITTEE OF THE HINDU COLLEGE.

GENTLEMEN,—Having been informed that the result of your deliberation in close Committee on Saturday last was a resolution to dispense with my further services at the College, I am induced to place my resignation in your hands in order to save myself the mortification of receiving formal notice of my dismissal.

It would, however, be unjust to my reputation, which I value, were I to abstain from recording in this communication certain facts which I presume do not appear upon the face of your proceedings. Firstly, no charge was brought against me; secondly, if any accusation was brought forward, I was not informed of it; thirdly, I was not called up to face my accusers,

if any of such appeared; fourthly, no witnesses were examined on either side; fifthly, my conduct and character underwent scrutiny and no opportunity was afforded me of defending either; sixthly, while a majority of the Committee did not, as I have learnt, consider me an unfit person to be connected with the College, it was resolved notwithstanding that I should be removed from it. So that unbiased, unexamined, and unheard, you resolve to dismiss me without even the mockery of a trial. These are facts.—I offer not a word of comment.

I must also avail myself of this opportunity of recording my thanks to Dr. Wilson, Mr. Hare, and Bhubu Sree Kissen Sing for the part, which I am informed, they respectively took in your proceedings on Saturday last.

I am, Gentlemen, your obdt. servant,
(Sd.) H. L. V. DEROZIO.

CALCUTTA,
25th April 1831.

3rd Letter.

DR. WILSON'S REPLY TO MR. DEROZIO (REPLY TO
THE FIRST LETTER)
TO H. L. V. DEROZIO, Esq.

DEAR DEROZIO,—I believe you are right, although I could have wished you had been less severe upon the Native Managers, whose decision was founded merely upon the expediency of yielding to popular clamour, the justice of which it was not incumbent upon them to investigate. There was no trial intended—there was no condemnation. An impression had gone abroad to your disadvantage, the effects of which were injurious to the College, and which would not have been dispelled by any proof you could have produced that it was unfounded. I suppose there will still be much discussion on the subject, privately only I trust, but there will be, and I should like to have the power of speaking confidently on three charges brought against you. Of course it rests entirely with you to answer my questions. Do you believe in a God? Do you think respect and obedience to parents no part of moral duty? Do you think the intermarriage of brothers and sisters innocent and allowable? Have you ever maintained these doctrines by argument in the hearing of your scholars? Now I have no right to interrogate you on these or any other of your sentiments, but these are the rumoured charges against you, and I should be very happy if you could say boldly they were false, or could produce your written and unqualified denial for the satisfaction of those whose good opinion is worth having.

Yours sincerely,
H. H. WILSON.

CALCUTTA,
25th April 1831.

The reply to this has been published in this paper of last month's issue.

S. C. SANYAL.

NEWTON'S SCHOLIUM TO THE THIRD LAW
OF MOTION.

(By Haranachandra Banerjee, M.A.)

AFTER enunciating and explaining the Three Laws of Motion in the beginning of the First Book of the *Principia* under the heading "Axiomata sive Leges Motus," Newton adds a Scholium, in the concluding paragraph of which he makes the following statement:—

"The power and use of machines consist only in this, that by diminishing the velocity we may augment the force, and the contrary; from whence, in all sorts of proper machines, we have the solution of this problem: To move a given weight with a given power, or with a given force to overcome any other given resistance. For if machines are so contrived

that the velocities of the agent and resistance are reciprocally as their forces, the agent will thus sustain the resistance, but with a greater disparity of velocity will overcome it. So that if the disparity of velocities is so great as to overcome all that resistance which commonly arises either from the friction of contiguous bodies as they slide by one another, or from the cohesion of continuous bodies that are to be separated, or from the weights of bodies to be raised, the excess of the force remaining, after all those resistances are overcome, will produce an acceleration of motion proportional thereto, as well in the parts of the machine as in the resisting body. . . . If we estimate the action of the agent from its force and velocity conjointly, and likewise the reaction of the impediment conjointly from the velocities of its several parts, and from the forces of resistance arising from the friction, cohesion, weight, and acceleration of those parts, the action and reaction in the use of all sorts of machines will be found always equal to one another. And so far as the action is propagated by the intervening instruments, and at last impressed upon the resisting body, the ultimate determination of the action will be always contrary to the determination of the re-action."

As has been pointed out by Professors Thomson and Tait, the above statement is equivalent to the following:—

"Work done on any system of bodies (in Newton's statement, the parts of any machine), has its equivalent in work done against friction, molecular forces, or gravity, if there be no acceleration; but if there be acceleration, part of the work is expended in overcoming the resistance to acceleration, and the additional kinetic energy developed is equivalent to the work so spent."

The most remarkable fact in the scholium is that whenever there is acceleration, part of the work done by the power is expended against reactions to acceleration, that is against the forces of inertia of the different parts, and that this work has its equivalent in a corresponding amount of kinetic energy. By this principle, the acceleration of any one of a system of bodies moving under given conditions can be most readily determined as will appear from the following examples:—

Example 1.—Two weights are attached to the extremities of a string passing over a smooth fixed pulley; deduce *immediately from the Third Law*, the acceleration of the weights and the tension of the string (B. A. examination, 1889, 2nd Pass Paper.)

Let m_1 be the descending weight and m_2 the ascending weight. Let v be the common velocity and a the common acceleration. Then by the scholium,

$$m_1 g v = m_2 g v + (m_1 + m_2) a v$$

$$\therefore a = \frac{m_1 - m_2}{m_1 + m_2} g.$$

The meaning of the above equation will be clearer if we write it in the following form:—

$$m_1 g \frac{ds}{dt} = m_2 g \frac{ds}{dt} + (m_1 + m_2) a \frac{ds}{dt}.$$

i.e., the work done by the power = work done against the resisting weight + work done against the reac-

tions to acceleration. The acceleration being known, the tension of the string is to be determined by applying the second Law. The tension cannot be found immediately from the scholium.

Example 2.—In the first system of pulleys, let there be n pullers, and w_1, w_2, \dots, w_n their weights beginning from the lowest. Let P be the power, and w the resistance, and suppose P preponderates over w . Then if the velocity of w be v , that of w_1 will also be v ; that of w_2 will be $2v$, that of w_3 will be $2^2 v$ and so on; the velocity of P will be $2^n v$. Also if the acceleration of w be a , that of w will also be a ; that of w_1 will be $2a$, and so on. Hence by the scholium,

$$P \cdot 2^n v = w \cdot v + w_1 \cdot v + w_2 \cdot 2v + w_3 \cdot 2^2 v + \dots + w_n \cdot 2^{n-1} v + v \left(\frac{P}{g} \cdot 2^n a + \frac{w}{g} a + \frac{w_1}{g} 2a + \frac{w_2}{g} 2^2 a + \dots + \frac{w_n}{g} 2^{n-1} a \right),$$

which determines a . When there is equilibrium or uniform motion, $a = 0$;

$$\therefore 2^n P = w + w_1 + 2w_2 + 2^2 w_3 + \dots + 2^{n-1} w_n,$$

which is the ordinary statical equation.

Similarly we may obtain the condition of equilibrium or uniform motion in the third system of pulleys.

Example 3.—In the second system of pulleys, suppose there are n strings at the lower block; then if the velocity and acceleration of w be called v and a , those of P will be $n v$ and $n a$; hence

$$P \cdot n v = w v + \left(\frac{P}{g} n v \cdot n a + \frac{w}{g} v \cdot a \right)$$

$$\therefore (n P - w) g = a (n^2 P + w).$$

When $a = 0$, $w = n P$.

Example 4.—If the weight P , on a wheel and axle, suspended from the wheel preponderates over the weight w suspended from the axle, prove that the acceleration of P is $g \frac{a^2 P - ab w}{b^2 w + a^2 P}$, where a and b are the radii of the wheel and axle, the inertia of the wheel and axle being neglected. (Besant's Dynamics, p. 73.)

Let v_1 and a_1 be the velocity and acceleration of P and v_2 and a_2 those of w . Then clearly

$$\frac{v_1}{v_2} = \frac{a}{b} = \frac{a_1}{a_2} \dots \quad (1).$$

By the scholium,

$$P v_1 = w v_2 + \frac{P}{g} a_1 v_1 + \frac{w}{g} a_2 v_2 \\ = w \frac{b}{a} v_1 + \frac{P}{g} a_1 v_1 + \frac{w}{g} \frac{b^2}{a^2} a_1 v_1 \text{ [from (1)]}$$

$$\therefore a_1 = g \frac{a^2 P - ab w}{b^2 w + a^2 P}.$$

Example 5.—A fine thread, having two weights each equal to P suspended at its extremities, is hung over two smooth pegs, distant $2a$ apart, in the same horizontal line; a weight Q is then attached to the middle point of the portion of the string between the pegs, and allowed to descend under gravity. Determine, by an immediate application of the Third Law, the velocity of Q at any depth below the

horizontal line, and show that when the velocity is zero, Q has fallen through a distance $\frac{4 P Q}{4 P^2 - Q^2} \cdot a$.

(B.A. examination, 1889, 2nd Honour Paper.)

Let v be the velocity of Q at any depth x below the horizontal line, and v^1 the velocity of P at the same instant. Then it is easy to see that $v^1 = \frac{vx}{\sqrt{x^2 + a^2}}$.

Now by the scholium,

$$Q v = 2 P v^1 + \frac{Q}{g} \frac{dv}{dt} \cdot v + \frac{2 P}{g} \cdot \frac{dv^1}{dt} \cdot v^1$$

$$\therefore Q g v = 2 P g v^1 + \frac{1}{2} Q \frac{d(v^2)}{dt} + P \frac{d(v^{12})}{dt}$$

$$\therefore Q g = \frac{2 P g x}{\sqrt{x^2 + a^2}} + \frac{1}{2} Q \frac{d}{dx} (v^2) + P \frac{d}{dx} (v^{12})$$

$$\left[\because v = \frac{dx}{dt} \right]$$

Integrating we obtain,

$$\frac{1}{2} Q v^2 + P v^{12} = \int Q g dx - \int \frac{2 P g x dx}{\sqrt{x^2 + a^2}} \\ = Q g x - 2 P g \sqrt{x^2 + a^2} + C$$

where C is some constant. To determine C we observe that when $x = 0$, then $v = 0$, and $v^1 = 0$; thus $C = 2 P g a$;

$$\therefore v^2 \left\{ \frac{Q(x^2 + a^2) + 2 P x^2}{2(x^2 + a^2)} \right\} =$$

$$Q g x - 2 P g \sqrt{x^2 + a^2} + 2 P g a;$$

$$\therefore v = \sqrt{x^2 + a^2} \sqrt{\frac{2 g (Q x + 2 P a - 2 P \sqrt{x^2 + a^2})}{Q(x^2 + a^2) + 2 P x^2}}.$$

When $v = 0$, it is easily seen that $x = \frac{4 P Q a}{4 P^2 - Q^2}$.

Example 6.—In any machine without friction and inertia, a mass M_1 supports a mass M_2 , both hanging by vertical strings; if they be replaced by masses m_1, m_2 , and in the subsequent motion m_1 and m_2 move vertically, prove immediately from the Third Law that the centre of mass of m_1 and m_2 will descend, with acceleration f such that—

$$\frac{m_1 m_2 f}{g - f} = \left(\frac{M_1 m_2 - M_2 m_1}{M_1 + M_2} \right)^2. \quad (\text{B.A. examination, 1892, 2nd Honour Paper}).$$

At any instant let v_1 and v_2 be the velocities of m_1 and m_2 , and f_1 and f_2 their accelerations, m_1 being supposed to descend and m_2 to ascend. Then since M_1 and M_2 balance on the machine, we have, by the

$$\text{principle of work, } \frac{M_1}{M_2} = \frac{v_2}{v_1} = \frac{f_2}{f_1} \dots \quad (1).$$

By the scholium,

$$m_1 g v_1 = m_2 g v_2 + m_1 f_1 v_1 + m_2 f_2 v_2$$

$$= m_2 g \cdot \frac{M_1}{M_2} v_1 + m_1 f_1 v_1 + m_2 \frac{M_1^2}{M_2^2} f_1 v_1$$

[from (1)]

$$\therefore f_1 = \frac{(M_2 m_1 - m_2 M_1) M_2}{m_2 M_2^2 + m_1 M_1^2} g$$

Hence the acceleration (f) of the centre of inertia

$$\begin{aligned} &= \frac{m_1 f_1 - m_2 f_2}{m_1 + m_2} - \frac{m_1 f_1 - m_2}{m_1 + m_2} \frac{M_1}{M_2} \frac{f_1}{M_2} \\ &= \frac{(M_2 m_1 - M_1 m_2)^2}{(m_1 + m_2) (m_1 M_2^2 + m_2 M_1^2)} g \\ \therefore g - f &= g \left\{ 1 - \frac{(M_2 m_1 - M_1 m_2)^2}{(m_1 + m_2) (m_1 M_2^2 + m_2 M_1^2)} \right\} \\ &= g \frac{m_1 m_2 (M_1 + M_2)^2}{(m_1 + m_2) (m_1 M_2^2 + m_2 M_1^2)} \end{aligned}$$

$$\text{Hence } \frac{m_1 m_2}{g - f} = \left(\frac{M_1 m_2 - M_2 m_1}{M_1 + M_2} \right)^2.$$

WHAT IS A STRAIGHT LINE?—II.

(By Syamadas Mukerjee, M.A.)

(Continued from page 25.)

A. The definition I have proposed for a straight line, namely, that a straight line is one which if rotated between its extreme points will always coincide with itself, is, you have remarked, logically incomplete. Would you state the reasons for your remark?

B. From your definition it does not follow that *more* than one straight line cannot be drawn between two given points, a property which has been considered so very fundamental by some geometers as to have led them to attempt defining a straight line solely by it.

A. How do you prove that the property you mention cannot follow from my definition? Besides, Euclid has stated this same property, as one of his axioms—two straight lines cannot enclose a space. Is my definition to blame if an axiom continues to be an axiom hard to demonstrate? You might as well say that my definition was incomplete because it did not lead to an obviation of the twelfth axiom.

B. Till we are able to make the twelfth axiom more obvious I must say our knowledge of geometry has to be completed. A perfect geometry in my opinion should contain no axioms or arbitrarily self-evident truths. They are only needed to fill up the logical gaps in an imperfect system of definitions. But apart from all such discussions it is not difficult to see that your definition does not really exclude the possibility of two straight lines enclosing a space. In fact it is easy to imagine a three-dimensional space, different from ours, in which a *pair* of lines can be drawn between any two points satisfying your definition of straight lines.

A. I cannot imagine of any such extraordinary kind of space.

B. Allow me to help your imagination then. The study of the higher dimensions of space, I may remark, assists us in generalizing our geometrical conceptions. Such generalizations may be made in two ways. We may extend our conceptions, for instance, of figures on a plane surface to those on a curvilinear surface, or to those in space, that is to say, to solid figures. Again, a straight line may be generalized in one way into a curved line, or still further into a tortuous line, and in another way into a plane surface, or

still further into a solid. This three-dimensional space in which we live, it is important to observe, is only a later form of the generalization of a straight line. It is of the same type as the straight line and the plane surface. It is only a special form of three-dimensional space. Dr. Salmon, in designating his well-known book "Geometry of Three Dimensions," has used a name far too large even for that comprehensive work.

A. What designation, do you think, would have been more appropriate?

B. "Geometry of *right* three-dimensional space" I venture to propose.* A straight line is often called a *right* line. To follow the analogy, a plane surface may be called a *right* surface and the space in which we live and which forms the subject of Euclid's Geometry, *right* three-dimensional space.

A. Obviously you may have right spaces of four and higher dimensions as well, but I should like to know how you would *define* a right space.

B. A right space I would define to be one in which a right line can be drawn between any two points.

A. And what is a right line?

B. A right line can only be defined simultaneously with right space. This is a necessity which mathematicians, so far as I am aware, do not seem to have observed. Spaces of various dimensions have been defined by Clifford as point-continuities of various manifoldness. A three-dimensional space is thus a point-continuity of triple manifoldness. A very simple conceivable form of three-dimensional space is that which is symmetrical about every point in it. It is only in such spaces that the rotation of a line between its extreme points is possible, that is to say, definable. Such spaces I shall call *symmetric* spaces. The symmetric spaces of one and two dimensions respectively are the circle and the spherical surface. Your definition of a straight line is applicable equally well to symmetric spaces. Between any two points on a spherical surface a pair of lines can be drawn satisfying your definition (modified to suit two-dimensional space). These will not be straight lines but the two segments of a great circle. Similarly, in three-dimensional symmetric space a pair of lines can be drawn between any two points agreeing in all respects with your definition of straight lines.

A. I see the incompleteness of my definition. An additional restriction is necessary. It is that only one straight line can be drawn between two given points, or, as Euclid has it, two straight lines cannot enclose a space.

(To be continued.)

THE EVOLUTION OF WORLDS.

By Satya Bhushan Banerjee.

(A Student.)

THIS subject has been and is even now a matter of great controversy among the scientific men of the day

* Clifford has used the term "*flat* three-dimensional space" to indicate the same thing. The term he has adopted indicates its analogy to the plane surface. The name "*right* three-dimensional space" appears to the writer to be more felicitous, besides being more appropriate, indicating the true genesis of all such spaces from right lines.

and many able treatises have been written on this subject. In this short paper, we shall treat the matter as simply as possible.

How has this earth of ours been evolved? Ancient philosophers and astronomers held views peculiar to themselves. Many or almost all of these views are ridiculous. The Rev. Thomas Burnet, D.D., in order to explain this difficulty, adopts the following plan (see his "Sacred History") :—

He says that the earth sprang from chaos, which contained mingled without any order, the following elements :—earth, the heaviest, lean earthy liquids, such as water, fat, oily and light liquids, and air.

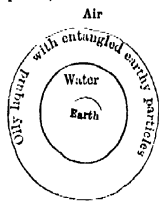
But we can readily imagine that the separation would be incomplete, and so in the air there were floating about small earthy particles, which settling down slowly, were entangled on the oily shell and so formed above the water a smooth level crust of slimy fat soft earth. This gradually dried, and hardened and formed the surface of the globe; water being all in the inside.

Burnet thus accounts for the formation of our globe. This is correct to some extent, but not wholly.

Science teaches us that our globe has a "fiery origin." If you sink a shaft into the interior of the earth, you will find that the deeper you go, the hotter it is. "An increase of temperature with the depth seems to be a universal characteristic of our globe." The deeper you go into a coal-mine, whether in England, America or Australia, the warmer you will find the temperature. The same law holds everywhere. There are other proofs to show how hot the interior of the earth is. The geysers of Iceland, the volcanoes of Italy, Africa, South America, and Kamtschatka, the Erebus and Terror of the Antarctic, have the same tale to tell. In the words of Sir Robert Ball "there is no doubt that if this earth were to be split open, it would be found to contain glowing incandescent material which occupies a larger proportion of the whole globe than the pulp of an orange does the whole fruit."

The heat that still abounds in such stupendous quantities in the earth's interior is "a survival from those primeval days when the quantity of heat was far in excess of that which is now found there." For it is the very nature of heat that it should continually try to leak out and thus become lost by radiation. The process by which this heat is dispersed is doubtless a slow one. The incandescent interior of the earth is now "so effectively clothed with a non-conducting exterior of consolidated rock" that it is difficult for the heat from the inside to obtain access to the outside. Even if the earth loses a $\frac{1}{1000}$ part of its heat in a day or in a year, still it must lose something, and the results are quite important.

Let us look back millions of millions of years. Step by step as we go back farther and farther in the world's history, the more we come to find the heat is greater and greater. At last when our retrospect extends sufficiently far, we can discern that at "an excessively remote period the red-hot temperature must have ac-



tually reached the exterior." "Thus we are led to believe," says Sir Robert Ball, "that this solid globe of ours was at one time so hot that it glowed with almost a sunlike radiance." The farther yet we go back, the more heat we find that this world of ours contained. There must have been a time when the fervour was such that it was impossible for terrestrial materials to remain in the solid state, they must have been in the molten state. Looking still farther we find that there must have been a time "when the materials forming the rocks could not remain even in the liquid form." There was in fact a time when "the earth in part or in whole must have consisted of glowing gaseous nebula." Thus would astronomy account for the origin of our globe, that is, the manner by which it gradually came to its present shape. Astronomy teaches us that the earth has been evolved from the sun. Mr. Green, in his book "The Birth and Growth of Worlds," writes thus :—Immense bodies consisting largely of gaseous matter or gases at a high temperature are taken into consideration. The heated mass was rotating about an axis. Some of the nebulae seem to have such a rotation. Various suggestions have been made to explain how the spin was brought about, but they hardly admit of being put in a popular form. The hot mass will cool and so contract. Contraction makes it rotate faster. This nebulous ball will rotate at such a rate that it can no longer hold together and so a ring will be thrown off. This ring will at first spin round in the same direction as the ball has left; but the ring cannot hold together, it breaks up and collects into a ball. This ball revolves in the same direction as the nebula of which it originally formed a part and at the same time rotates in the same direction round an axis parallel to the axis of rotation of the nebula. This happened several times. Rings were formed all revolving in the same plane about a common centre and rotating all in the same direction about axes perpendicular to that plane and in the centre a large mass still in a gaseous state. The balls being small will cool and condense into planets, the central mass being large will retain its heat much longer and will form a sun. The balls may throw off rings and moons will be formed.

Thus would astronomy account for the origin of this world. Our sun has evolved from another sun, that sun from another still mightier. Our sun is only a drop in the vast ocean of suns. Millions of millions of suns grace the sky, larger and fiercer than our own. They are so many lamps of God. Hundreds we see by the naked eye, millions by our mightiest telescopes. The present state of science forces us to believe that there is around us an invisible universe "which far more widely exceeds even that extended universe which we can see than does our visible universe exceed that of a being whose celestial knowledge was limited to the recognition of a sun and a moon." This is indeed one of the most striking conceptions which science has to offer to us for contemplation.

The universe is infinite. The catalogue does not end here. A much mightier effort is necessary to form a truly comprehensive estimate of the contents of the universe. We are to reflect that what we see forms only

a thousand or a millionth part of the unseen universe. There is a limit to the power of our telescopes. It cannot penetrate into the mysteries of the unseen universe. Professor Bernard of the Lick Observatory (the discoverer of a fifth satellite of Jupiter), recently took a photograph of the Milky Way. It showed the existence of 500 millions of suns each supposed to be the centre of a system of planets where hitherto it was supposed to contain 20 millions. There are millions of millions other suns. All have been evolved by the same law of evolution. Somewhere in the unseen universe there is a central sun into the mystery of which our mightiest telescopes have not as yet been able to penetrate. How many hundreds of centuries will roll away before the grand mystery will be solved.

Think of a central sun, billions of billions of times larger than all the suns put together, lighting up the unseen universe, the fountain head of all suns. Even here our conception fails, it is inadequate. The suns, which have been evolved by the same law of evolution, with their system of planets, comets, moons and so forth, are performing their slow and measured march round the central sun. With one or perhaps a few exceptions among the outermost bodies the planets and moons "all move round the sun in the same direction and in planes inclined to one another at small angles and all rotate about axes nearly perpendicular to their common plane of revolution in the same direction as they revolve."

What a grand and sublime spectacle this is. When we look to the order and regularity with which every star* and every planet* is performing its duty, we naturally fall down on our knees before the sovereign throne of that Almighty Ruler, the Originator and the Destroyer of this wonderful creation to pour forth our heartfelt thanks for all His works.

The comets are also evolved from the sun. The mass of comets must be very small, for a collision of one with Jupiter's system was inappreciable either on the planet itself or on its satellites. The comets, as I have said, and so says Sir Robert Ball, are produced from the sun itself and consists of matter poured forth from it at over the critical speed of 385 miles a second. Matter bursting forth at that pace from the sun would not return forthwith to it, but would fly off into space.

The meteors† are also evolved from the sun. Sir Robert Ball has lately put forward a novel and ingenious theory regarding the origin of these bodies. He assumes that ages ago, when the earth was much hotter and far less solid than now, the volcanic activity was prodigiously greater and may thus have fired off the fragments known as meteors. We mention comets and meteors only to state that they are evolved from the sun. How wonderful are the works of God! What a sublime and beautiful sight the myriads of

stars are for a man to contemplate upon. Think of the many orange suns, the green suns, the yellow suns, the blue suns and the red suns. Among familiar ones, we may mention Sirius, the Dog Star in the constellation Canis Major, a white sun now, but we believe he was once a red sun. Arcturus is a red sun, Capella in the constellation Auriga, and the Pole Star are yellow suns. Our own sun is one of the yellow stars. Vega in the constellation Lyra is bluish. In the southern sky there is one group of beautiful blue suns. Then there are double suns, triple suns, and even quadruple suns. Our telescopes do not go further.

We think it would not be out of place here if we just mention the temperature of our sun and a few other stars. By means of the spectroscope and other methods, we can roughly assign 10,000° F. as a reasonable temperature of our sun, of Sirius the Dog Star 27,000° F., while Rigel, which is about as hot as an arc light, is about 6,000° F. Thus we see that worlds are evolved from the sun. That sun is evolved from a central sun. According to M. Madler, Alcione in Pleiades is the central sun. We would think otherwise. We therefore lay down the following to account for the evolution of worlds:—(1) There is somewhere in the unseen universe a central sun—in a place where the telescope has not as yet penetrated. (2) Our sun has evolved from that sun. (3) Mars, Mercury, Earth, Jupiter, Saturn, Uranus and Neptune with the minor planets have been evolved from our sun. (4) The law of Gravitation and the laws of Motion are everywhere the same. (5) By the same law of evolution other systems have been evolved from the central sun. (6) The "death" of the sun of a system implies the "death" of all its planets, moons, and so forth.

Some millions of millions years hence our world will become so cool that life would be intolerable. All living things would perish. This world of ours will shrink and travel much faster round the sun. Meanwhile the heat of the sun will be gradually passing away. Millions of millions of years after the "death" of this world of ours the sun will "die," the other planets with their satellites having "died" long ago, and a time will come when the fierce sun of to-day will clasp in her cold embrace our earth and her satellites and the other planets that form its part.

SOCIETY FOR THE HIGHER TRAINING OF YOUNG MEN.

ANNUAL MEETING.

THE annual meeting of our Society came off on Saturday, the 20th April 1895. The Hon'ble Sir Comer Petheram, the Chief Justice, presided. There was a very large attendance of members and friends of the Society. Among others, the following gentlemen were present:—The Hon'ble Sir Comer Petheram, the Hon'ble Gooroo Das Banerji, Dr. Rash Behary Ghose, Babu Pholanaith Paul, the Rev. Dr. Hector, the Rev. Dr. K. S. Macdonald, Babu Kali Churn Banerji and Babu Saligram Singh.

The proceedings opened by the President calling upon the Secretary, Mr. C. R. Wilson, M.A., to read the report of the past year. The report stated that the number of members was 387, of whom 50 are senior

* A great deal of confusion arises in the use of these two words. A star shines of itself, but a planet shines because the sun makes it shine.

† A friend of mine sent me a meteorite which he had found some two or three feet under the earth while digging in a garden. I got it analyzed by an experienced chemist. It is composed of—

Iron	...	90.85
Nickel	...	6.82
Cobalt	...	1.81
Copper	...	.005
Lead	...	.29
Sulphur	...	.02

Only a portion of the crust was used, hence the discrepancy in the total.

members, as against 185, of whom 48 were senior members, in the previous year. The library had now acquired a stock of over 1,200 English books and of 3,200 books in the vernacular. The Society also subscribed to the leading Indian and English newspapers and magazines. The total income of the Society during the past year was Rs. 39,198-1-9, and the total expenditure Rs. 23,689-7-4, leaving a balance of Rs. 15,508-10-5. Of this sum, however, Rs. 15,000 will have to be paid away when the playground in Marcus Square is completed. The great want of the institution, the report further stated, was money; and the report concluded with an appeal by the Committee to the wealthy classes of the community for donations towards the object of the Society.

Dr. Rash Behary Ghose moved that the report be adopted. He dwelt on the satisfactory character of the report, and congratulated the Committee on the result of their labours. A great deal of useful work had been done during the year. Among other things a magazine known as the *Calcutta University Magazine* had been started, the library had been greatly increased, the playground in the Marcus Square would, before long, be completed and opened to the public, and the institution has been enlarged. Much, however, still remained to be done, and what was wanting to improve and extend the good work begun was money. He concluded with an earnest appeal to the public.

Dr. Hector, in seconding the resolution, said that it was a matter for great congratulation that the Society had done so well. He said that the founder of the Society, Mr. P. C. Mozoomdar, had given it a very appropriate name. The institution attempts to teach young men to aspire after something higher than their present training, however brilliant it may be. It remains for the students of this generation to rally round the Society, to satisfy the aims of the Society, to show themselves worthy to be called the Members of the Society for the Higher Training of Young Men.

The Revd. Dr. K. S. Macdonald supported the resolution. He referred to the excellent work done by the Society, and spoke in touching language of the loss they had sustained by the death of Rai Bankim Chunder Chatterji Bahadur, C.I.E. He expressed his regret at the absence of its founder, Babu Protap Chunder Mozoomdar, and strongly advised the students to listen with attention whenever he would speak to them and follow his advice. He referred to the excellent services done by him at the Parliament of Religions at Chicago. He reminded the students how grateful the country, and especially the student community, ought to be to their distinguished countryman. A simple wish from him expressed in a private letter to Dr. Barrows, the President of the Parliament of Religions, had drawn from the pocket of a high-minded lady, Mrs. Heskell, no less a sum than 20,000 dollars, amounting to about Rs. 60,000, to found a lectureship on Comparative Religions.

The President then addressed the assembly. He said he had listened with great pleasure not only to the report, but also to the speakers before him. The address with which he felt the most sympathy was that given by Dr. Hector, who had appealed directly to the students themselves as the only persons who could make

this Society a success. That was eminently the case. Out of something like 2,000 students at the University, only 387 were members of this Society. If the students would only join this Society, they would make known its benefits by means of their friends all over India, and the advantages thus derived would be great. There was no doubt that there was a body of young men here who were strangers to this town, and who were living under circumstances of considerable difficulty, and a Society such as this, where healthful, intellectual, moral and physical recreation was provided for them, must be of the greatest possible value. In conclusion, he referred to the death of Dr. TROYLAKSHANATH MITTER, a gentleman of vast learning and amiable character, whose death was a serious loss, not only to his personal friends, but to the nation at large.

The Hon'ble Justice GOOROO DAS BANERJEE in a neat little speech proposed a cordial vote of thanks to the Chairman for having in the midst of this trying weather so kindly consented to grace the meeting with his presence, and for having spoken to them words of solid wisdom.

Babu KALI CHURN BANERJEE seconded the motion, which was carried unanimously amidst acclamation.

The number of members at present is 420, of whom 50 are senior members.

The Society has now got two big halls, one for a reading-room and the other exclusively for the purpose of holding meetings. Orders have been given for furnishing the meeting hall with benches, chairs, &c.

RESULTS OF THE B.A. EXAMINATION, 1895.

A table showing the number of students passed by each College.

Name of College.	Number of Students passed in Course.	Number obtaining Honours.	Number obtaining Honours in more than one subject.	Total number of Students passed.
1. Presidency College	50	34	8	84
2. City College	39	15	2	54
3. Ripon College	44	2	1	46
4. General Assembly's Institution	37	6	1	43
5. { S. Xavier's College ...	27	2	...	29
{ P. C. Institution ...	21	5	1	29
7. Metropolitan Institution	24	...	...	24
8. Patna College	18	2	...	20
9. Hooghly College	12	5	1	17
10. Dacca College	8	6	...	14
11. Hissop College	8	3	...	11
12. Victoria College, Kuch Behar	7	1	...	8
13. { T. N. Jubilee College	7	...	...	7
{ Morris College	4	3	...	7
15. { Berhampore College	6	...	...	6
{ Rangoon College	6	...	...	6
17. L. M. S. College, Bhowani-pore	4	1	...	5
18. Krishnagore College	3	1	...	4
19. { Bishop's College	2	1	...	3
{ Ravenshaw College	3	...	...	3
{ Holkar College	...	2	...	2
21. { Behar National College	2	...	...	2
{ Victoria College, Narail	1	1	...	2
24. { Rajchandra College	1	...	...	1
{ Rajshahi College	1	...	...	1
Teachers	15	2	...	17
Private Student	...	1	...	1

RESULTS OF THE F. A. EXAMINATION 1895.

A table showing the number of students passed by each College.

NAME OF COLLEGE.	No. passed in 1st division.	No. passed in 2nd division.	No. passed in 3rd division.	Total number passed.
1 Jagannath College, Dacca	29	93	122	
2 City College	5	32	73	110
3 Presidency College	15	32	37	84
4 General Assembly's Instn.	4	18	50	72
5 Ripon College	5	17	48	70
6 Hughli College	3	20	42	65
7 Burdwan Raj College	2	13	43	58
8 Brojomohan Instn., Barisal	3	12	33	48
9 Metropolitan Institution	2	4	35	41
10 Dacca College	1	19	20	40
11 S. Xavier's College	2	13	18	33
12 Patna College	1	6	25	32
13 Rajshahi College	4	28	32	64
14 Krishnagar College	2	11	18	31
15 Victoria College, Kuch Behar	3	3	25	28
16 Rangoon College	2	10	13	25
17 Free Church Institution	2	8	15	25
18 Albert College	1	5	19	25
19 Behar National College	1	1	23	24
20 Berhampur College	2	2	24	23
21 Bangabasi College	5	16	21	42
22 Rajchandra College, Barisal	1	3	16	20
23 Tej Narain Jubilee College	1	2	17	20
24 Central Institution	1	1	19	20
25 Midnapore College	1	4	13	18
26 L. M. S. College, Bhowanipur	5	13	18	36
27 Ravenshaw College	1	3	12	16
28 Chittagong College	3	13	16	32
29 Hislop College, Nagpur	1	1	14	15
30 Morris College, Nagpur	1	1	13	14
31 Jaffna College	5	9	14	28
32 Calcutta Madrasah	5	7	12	24
33 Holkar College, Indore	4	6	10	20
34 Utterpara College	5	5	10	20
35 Sanskrit College	1	3	5	9
36 Bishop Cotton School, Simla	2	4	1	7
37 Victoria College, Narail	3	4	7	14
38 Murarichand College, Sylhet	1	6	7	14
39 S. Mary's Institution, Chander-nagore	1	3	4	8
40 Bethune College	1	1	3	5
41 Bishop's College	3	3	3	9
42 Doveton College	2	3	3	8
43 Loreto House	2	2	2	6
44 La Martiniere	1	1	1	3
45 S. Paul's School, Darjeeling	1	1	1	3
Trinity College, Kandy	1	1	1	3
Canadian Mission College, Indore	1	1	1	3
Teachers	2	19	21	42
Private Students	1	1	2	4

THE ONE PER CENT GRANT FOR PRIMARY EDUCATION.

Statement showing the distribution of Rs. 44,743, being the one per cent. grant for primary education from the estimated collections in Government Estates during the year 1895-96. The grant is administered by the Magistrate or Deputy Commissioner of the district.

Divisions.	Districts	Amount of grant.	Rs.
BURDWAN	Burdwan	82	
	Birbhum	1	
	Bankura	5,062	
	Midnapore	387	
	Hooghly and Howrah	5,482	
PRESIDENCY	24-Pargannas	2,846	
	Nadia	345	
	Murshidabad	461	
	Jessore	67	
	Khulna	1,103	
		4,822	
		Total	10,304
		Carried over.	

Divisions.	Districts.	Amount of grant.	Rs.
		Brought forward	10,304
RAJSHAH	Rajshahi	107	
	Dinajpur	5	
	Jalpaiguri	4,738	
	Darjeeling	1,321	
	Rangpur	6	
	Bogra	419	
	Pabna	311	
		6,907	
DACCA	Dacca	465	
	Mymensingh	310	
	Faridpur	1,318	
	Backergunge	4,896	
		6,989	
CHITTAGONG	Tippera	1,345	
	Nonkhali	1,401	
	Chittagong	4,283	
		7,029	
PATNA	Patna	595	
	Gaya	1,337	
	Shahabad	1,212	
	Saran	117	
	Champaran	2	
	Muzaffarpur	111	
	Darbhanga	53	
		3,427	
BHAGALPUR	Monghyr	746	
	Bhagalpur	385	
	Purnea	47	
	Malda	333	
	Sonthal Parganas	1,592	
		3,103	
ORISSA	Cuttack	417	
	Balasore	275	
	Angul and Khondmals	602	
	Puri	3,433	
		4,727	
CHOTA NAGPUR	Hazaribagh	767	
	Lohardaga	288	
	Palamau	764	
	Singbhum	458	
		2,257	
		Total	44,743

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name, even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

MISTAKES IN THE "RECOLLECTIONS."

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—In the March issue of your educational journal, Babu Bholanath Chandra has written an article on the "Recollections of the Old Hindu College." There are some points over which I wish to speak a few words. You are thoroughly acquainted with the fact that I am now engaged in writing a short biography of H. L. V. Derozio, some parts of which I have already sent to you for publication. In the said article Babu Bholanath Chandra says:—"He (Mr. D'Anselme) appears to have been an East Indian."

Mr. D'Anselme, the Head Master of the Hindu College, was not an East Indian but a Portuguese. He came to India in the year 1801, as will appear from the letter of D'Anselme to Mr. Hallifax. The letter will be found in my article (printed elsewhere). For other reliable sources, please also refer to the same.

(2nd). He says:—"In November 1826, he (Derozio) became the fourth teacher, &c."

Mr. Derozio was appointed not in the November of 1826 but in 1827. This will be found correct from *Witter's Life of David Hare*, "Bengal Celebrities," "The East Indian Worthies," &c. &c., quoted in my article (elsewhere).

(3rd). He says:—"Poor Derozio was sent away without hearing a word in his defence."

Mr. Derozio hearing of the Resolution (printed in my article) of the Managing Committee of the Hindu College, resigned his post willingly in accordance with the suggestion of Dr. Wilson. This will appear from the letters of Dr. Wilson to Mr. Derozio and the reply of Derozio to Dr. Wilson (printed elsewhere).

Hoping that these trifling matters will not in any way rouse the feelings of the learned writer.

I am &c. &c.,

April 1895.

S. C. SANYAL.

"BENGALIEE IN THE CALCUTTA UNIVERSITY."

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR.—With reference to an article entitled "Bengalee as a Subject for Examination" by Babu Lalit Kumar Banerjee, M.A., which was published in your last issue, I have to say that his objections to the various proposals made by the *Bangia Sahitya Parishad* (Bengal Academy of Literature) are very wise. He has very truly said: "The true recognition of the subject can only be secured by the inclusion of its literature as a subject of study. What else may be proposed must only be looked upon as miserable make-shifts and patch-work plans to keep off absolute justice. The true study of a language is always through its living literature, and not merely by the gruesome process of getting up its grammar or by the supremely clever but grossly mechanical process of composition in and translation to the vernacular." But it is very difficult to adopt Bengalee as one of the University curriculums in the B. A. Examination, as many of the students would find Bengalee much easier than Sanskrit and would take Bengalee as their second language. In this way Sanskrit would be abandoned by most of the students. This would therefore be an act of counteracting one evil by another, or rather it would bring a greater evil in the place of a smaller one. It is not wise that Sanskrit should be neglected for the cultivation of Bengalee. The only solution of the matter is therefore to adopt Bengalee as one of the optional subjects in the A course of the B. A. Examination. In the B. A. Examination a student is at liberty to leave off Sanskrit if he desires, so it will not be injurious to the cause of Sanskrit if Bengalee be introduced in the B. A. Examination. The students who have an especial aptitude for Sanskrit would no doubt stick to it, but those whose aim is somehow or other to pass, choose an easy branch as their optional subject. If such students leave off Sanskrit it would not avail much. Some may object to this proposal of mine by saying that Bengalee is so easy a language, that the students taking Bengalee as their optional subject would get an undue advantage over those who take either History, Sanskrit or Mathematics as their optional subject. But we can get rid of this difficulty and secure the uniformity of standards by prescribing a large number of books in Bengalee. Besides this, though Bengalee language is still in its infancy, there is still no want of difficult books in it. There are many works of old poets which are not so easy. The works of Bidyapati, Chandidas, Kabikankan, Bharat Chandra and others are not easy enough for an ordinary B. A. student. There are numerous prose works of the late Kalidas Sinha (his Mohabharat), of the late Akhoy Coomarr Dutt, and of the late Rai Binkim Chandra Chatterjee Babadoor (especially his Krishna Charit, Dharmatollah and Bibidha prabandhas), and there are works of many other distinguished authors that can be selected as text-books. It is not an easy affair for an ordinary student to pass the examination in Bengalee if he be probably examined in these books. I think therefore that Bengalee can easily be introduced in the B. A. Examination. Of course Bengalee cannot be adopted as a subject for the M. A. Examination, as it has no such rich productions as can stand for the M. A. course. The only step that can be taken now for the encouragement of the Bengalee language is therefore to adopt it in the B. A. Examination.

In conclusion, I hope that you will pardon me for my boldness in making such an important remark and in suggesting this plan before you while so many bearded gentlemen are in the field to solve the problem.

KHAGENDRANATH MITRA.

KHOORUT, HOWRAH;
The 18th April 1895.

REVIEWS.

It is with pleasure that we welcome a 2nd edition of a little book on Elementary Statics* by Mr. Hathornthwaite, in which we find a judicious combination of scientific accuracy with simplicity of treatment. The parallelogram of Forces is admirably illustrated; but the special feature of the book is the simple and attractive treatment of the mechanical powers. The numerous and well chosen examples supplied at the end of each chapter increase the value of this little book which we have no hesitation in recommending to all junior readers.

Mr. Dastur's "Progressive Exercises in Higher Algebra"† with full solutions is a most useful book in the hands of teachers and that large and increasing class of readers known as private students, but to the generality of students we are of opinion that a book of full solutions of problems is likely to do more harm than good.

Messrs. Cooper and Cooper also send us editions of Milton's *Paradise Lost, Book III*,‡ and Scott's *Lay of the Last Minstrel*,§ by Mr. J. G. Covernton and the Rev. J. F. Gardner respectively. These editions strike us as remarkably good. Mr. Covernton's notes on Milton are particularly scholarly and lucid, a combination not often to be met with. Paraphrases of the poems have been added to the notes "in obedience to the dictates of Publishers and University," as Mr. Covernton remarks, implying, we imagine, a disapproval of the addition with which we cordially agree. Mr. Gardner remarks that his "own experience among Indian students is, on the whole, not adverse to the use of a paraphrase." We have, however, never been able to understand why a student should need to have all his thinking work done for him. Notes are meant to assist and stimulate, not to supersede, thought. With this exception we can recommend these editions as likely to be very useful and instructive to the Indian student.

A book of "Simple Essays"|| by Mr. M. Macmillan appears in a new edition, after two reprints. This would seem to show that the book has been found useful.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 30th of the month.]

CITY COLLEGE.

SUMMER VACATION.—The City College (College Department) closed on Wednesday, the 27th March. The summer vacation begins somewhat earlier this year on account of the violent epidemic—the small-pox. It will open on the 10th June.

CALCUTTA LITERARY SOCIETY.—A meeting in connection with the Calcutta Literary Society was held in the City College hall on Friday, the 22nd March, at 5 p.m. The Grant Gurn of the Sikh tribe presided. Mr. H. E. A. Cotton delivered a speech on "Friendly Relations between the English and the Indians." He said that the English as well as the Indians ought to be blamed for not mixing freely and friendly. He enumerated some of the causes of the mutual hatred between an Englishman and a Native of this country. He said that we must love one another and try to continue friends for ever. Then Babus Norendra Nath Dutt and Lalit Mohan Ghoshal spoke on the subject. The latter tried to prove that the English were chiefly to blame for this mutual hatred. A short presidential address was then delivered, and the meeting dispersed after a vote of thanks to the chair.

* *A Manual of Elementary Statics* by J. T. Hathornthwaite, M.A., Principal and Professor of Mathematics, Elphinstone College, Bombay, 2nd revised edition. (Cooper and Cooper).

† *Progressive Exercises in Higher Algebra, with full solutions*, by Fardunji M. Dastur, M.A., late Senior Fellow, Elphinstone College, Bombay. (Cooper and Cooper).

‡ *Milton's Paradise Lost, Book III*, edited, with introduction, notes and paraphrase, by J. G. Covernton, M.A., Professor of English Literature and History, Elphinstone College, Bombay: Senior Scholar, S. John's College, Oxford.

§ *Scott's Lay of the Last Minstrel*, edited with introduction, notes and paraphrase, by the Rev. J. F. Gardner, M.A., B.D., Professor of History, Wilson College, Bombay.

|| *Simple Essays, with their outlines*, first series, by M. Macmillan, B.A. (Oxon) Professor of English Literature, Elphinstone College, Bombay.

GENERAL ASSEMBLY'S INSTITUTION.

Our College has sent up this year 35 candidates for the Entrance Examination, 135 for the F. A. Examination and 138 for the B. A. Examination. Like some other Colleges in the city ours closed on the 6th April, to open the College Department on the 17th June, and the School Department on the 10th June. The Rev. A. B. Wann, M.A., B.D., is expected back from furlough next session.

THE G. A. I. STUDENTS' UNION—A crowded meeting in honour of the late Rev. Lal Behari Day was held in the College Hall under the auspices of the Union on Tuesday, the 12th February. The Hon'ble Sir James Westland, K.C.S.I., occupied the chair. The Hon'ble Sir Alex. Miller, K.T., K.C., and the Hon'ble Sir Fred. Fryer, K.C.S.I., were also present. Among the speakers on the programme, in addition to the Chairman, were Dr. Mahendra Lal Sircar, M.D., C.I.E. (whose illness prevented him from attending), Kali Churn Banerji, Esq., M.A., B.L., and the Rev. J. Morrison, M.A., B.D. Subscriptions are being received from the pupils, friends and admirers of the late Rev. Lal Behari Day to help the officials of the Union towards the erection of a tablet in memory of the same. Subscriptions may be made payable to the Principal, G. A. Institution.

The same ought to be done to honour the memory of the late Mr. Wilson.

The Athletic Section of the Union now has its meetings in the mornings instead of as before in the evenings.

PRESIDENCY COLLEGE.

THE COLLEGE—(1) Happily, Professor F. J. Rowe, M.A., rejoins College soon, and assumes the superintendship of the College Library; (2) Mr. C. R. Wilson, M.A. (hitherto on deputation from Dacca College), has been confirmed to the Presidency College Professorship; (3) Mr. J. H. Gilliland, M.A., has been appointed, in addition to his present duties, to be Professor in the Shilpur C. E. College, as also Second Assistant to the Meteorological Reporter to the India Government; (4) Professor C. Little, M.A., appointed to officiate as Meteorological Reporter to the Bengal Government; (5) Babu Hriday Chandra Banerji, M.A., Second Laboratory Assistant, has been appointed Lecturer in the Hugi College, *vice* Mr. Phani Bhushan Mukherji, n.s.c., on deputation to the Presidency College; (6) Babu T. K. Bardhan, Head Clerk, has been appointed to act as Head Clerk in the Office of Inspector of Schools, Rajshahye and Burdwan Circle; and Babu Rajkrishna Gupta, Fourth Assistant, Office of D. P. I., Bengal, succeeds him; (7) Babu Surath Chandra Ghose, Third Clerk, is on leave, and is being officiated for by a new man.

Small-pox, &c., have scared away more than half the students to the mofussil, and the usual class-examinations that beginning on 1st May, had, therefore, to be postponed. The summer vacation commences from the 4th May, and the College re-opens on 24th June.

P. C. UNION—Held an extraordinary sitting on 30th March.

THE SCHOOLS—Close on the 20th May (!) and re-open on 24th June. Students in whose family there was the fell contagion, are to keep away from school. After the successful experiment of Babu K. C. Roy, Babu Haranath Bhattacharyya also upheld the reputation, and, as none is willing to be saddled with double work, which brings no increase in pay, Babu Haranath will be allowed to remain in the Hindu School only, and Babu A. C. Mukherji (Second Clerk, Office of D. P. I.) will become Head Master, Hare School. The staff is very thin, the work more, and increase in pay nil. These tried the patience of two eminent educationists of tried abilities, and hence the double Head Mastership proved *irksome*. I mention this fact just to remove a public misconception that the experiment proved abortive. It is distinctly erroneous to call in question the abilities of these two officers, specially of the former.

RAVENSHAW COLLEGE, CUTTACK.

Our Professor of Physics, Babu Joges Chandra Rai, B.A., has returned from leave. Our Junior Professor of Sanskrit, Babu Murali Dhar Banerjee, M.A., is going away on leave, to prepare himself for the coming Roy Chund Preuchand Examination. We heartily wish him success. Our cricket session has begun. We

feel very much the want of our late Principal, Mr. N. L. Hallward, M.A., who was an excellent cricketer, and an ardent lover of manly games. We hear that he will shortly return from England. We feel very much the want of a gymnastic teacher. It is a matter of deep regret that a first class Government College like ours has got no gymnastic teacher.

Our of the 24 boys that appeared in the last Entrance Examination, 12 have successfully passed. Of these, 4 were placed in the first, 6 in the second, and 2 in the third. We heartily congratulate them on their success. We hear that our late able Principal, Mr. N. L. Hallward, M.A. (Oxon.), would take charge of his office from June next.

Some College students gave a public rehearsal of "Merchant of Venice," Act IV, and "Julius Caesar," Act VII, on Saturday, the 27th April, at the Cuttack Printing Company's Hall. Our able Professor of Physics, Babu Joy Gopal De, B.A. (Cal.), kindly instructed and assisted the boys. The thanks of the boys are also due to Messrs. T. N. Chukerbutty and R. C. Bose of the (local school) for the very kind help they have rendered the boys in a variety of ways. The parts of Mark Antony, Gratiano, Shylock, Julius Caesar, Portia, and of Cinna, the poet, were acted admirably. Almost all the leading public and official gentlemen of Cuttack were present on the occasion. The rehearsals were on the whole a grand success.

THE RIPON COLLEGE.

COLLEGE DEPARTMENT—The College department of the College closed on the 27th March and will re-open on the 10th June. A circular has been issued by the authorities of the College that, after the re-opening of the College, a "formal" examination of the third and first-year classes will be held. But the result of the examination will not be out according to the excellent custom made prevalent by the authorities of the Native College.

FIRST-YEAR CLASS—The students of this class are suffering too much on account of the irregular publication of the *Raghuvansam* by Professor Saroda Ranjan Roy, M.A.

SCHOOL DEPARTMENT—The School Department closed on the 6th April and will re-open on the 10th June. Babu Amrita Chandra Ghosh and Babu Purna Chandra Gossawmi, M.A., are going to hold regular classes for the students of the Entrance class from 4-30 P.M. to 6-30 P.M.

THE RIPON LITERARY UNION—Owing to some unavoidable causes over which the Managing Committee had no control, the Club had been adjourned for a time.

BENEVOLENT FUND OF THE ABOVE UNION—This Club which stands foremost in point of charity has given the following donations during the year 1894:—

- (1) Rs. 60 for the help of the widow and children of the deceased Pandit Jogeshwar Vidyarans.
 - (2) Rs. 13 for the help of a boy who has recently lost his father.
 - (3) Rs. 15 for the help of famine-stricken people of Faridpur.
- SMALL-POX**—Three students of the first-year and two of the second-year class shook hands with the frail cage of their bodies.

ST. XAVIER'S COLLEGE.

The first match of the 'St. Xavier's Football Club' was played between the Canal and St. Xavier's teams, resulting in favour of the latter by two goals to nil. During the first half play was pretty even, but after the recess, the College scored without much opposition.

First year students made rapid progress. They have already finished four books: (1) 'Hep's Essays,' (2) 'Deserted Village' under the Rev. Fr. Power, S.J., and nearly the whole of 'Xenophon' and 'Paradise Lost.' They will begin 'Paradise Lost' and 'Life of Cromwell' under the Rev. Fr. J. Power, S.J., after the summer vacation.

SUMMER VACATION—It is announced that the College Department will be closed on the 22nd instant, and will re-open on the 11th day of June.

CLUBS AND SOCIETIES.

CHAITANYA LIBRARY.

THE Sixth Anniversary Meeting of the Chaitanya Library and Beadon Square Literary Club was held in the Minerva Theatre on 25th March at 6 p.m. Owing to the indisposition of H. H. the Maharaja Bahadur of Durbhanga who was to have presided, the Hon'ble Sir Alexander Miller, Kt., was voted to the chair. There were about nine hundred gentlemen present, including Raja Peary Mohan Mukerji, c.s.i., Dr. Kani Lal De, c.i.e.s., Mr. R. D. Mehta, Kumar Doulat Chandra Roy, Kumar Radhachand Roy, Mr. N. N. Ghose, Prof. J. C. Bose, n.s.c., Rai Baikuntha Nath Bose, Bahadur, Babu N. C. Roy, Attorney-at-law, Babu H. N. Dutta, Attorney-at-law, Rev. Mr. Watt, Dr. S. P. Sarbajitkari, m.d., Mr. P. L. De, f.c.s., Mr. N. N. Mitra, Attorney-at-law, and Mouvi Abdul Hafeez, Sub-Registrar of Calcutta.

Babu Ananth Nath Mallik, Assistant Secretary, read the sixth annual report of the Club. It showed (1) that the number of books on 31st December, 1894, was 2,775, and the number of books circulated in 1894 was 9,066 2) 73 newspapers and magazines were supplied to the Reading-Rooms, the attendance at which was, on an average, 60 persons per day; (3) the Building Fund on 31st December, 1894, was Rs. 1,200, and the total receipts of the Institution for 1894 were Rs. 2,324-3-3.

On the motion of Raja Peary Mohan Mukerji, the report was unanimously adopted.

Sir Alexander Miller then distributed the following medals:—

(1) "Khetat Chandra Ghose gold medal" to Babu Rakhil Das Chakrabarti, M.A.

(2) "Jadu Lal Mallik gold medal" to Babu Haran Chandra Rakhit.

(3) "Vidyasagar silver medal" to Babu Gopal Chandra Ghose, M.A.

(4) "Bisumbar Sen silver medal" to Babu Nipendra Nath Sarkar, B.A.

(5) "Chaitanya Library silver medal" to Sirdar Bichitra Sing-Babu Nagendra Nath Chowdhari, Secretary, read portions of the letter of appeal, circulated by Babu Gour Hari Sen, Ex Secretary. Mr. N. N. Ghose made a few remarks thereon.

Sir Alexander Miller was glad to see the development of the Club, and remarked that it was incumbent on every one present at the meeting to help and foster the Chaitanya Library.

With a vote of thanks to the chair proposed by Mr. R. D. Mehta, the meeting separated at 7 p.m.

DAVID HARE ATHLETIC CLUB.

A TUG of war match was played with the Ripon College party in which the Ripon College party gained the victory. Another football match was played on the 26th April with the Madrasa College Boys in which David Hare Club defeated the Madrasa College by two goals to nil.

Our new Headmaster, Baboo Aukhoy Kumar Mukerjee, joined his new post on the 23rd April last, and Baboo Haranath Bhattacharyaj, who was all this time acting as Headmaster of both the Hindu and Hare Schools, has been appointed as the Headmaster of the Hindu School.

The summer vacation of the College and the Schools will commence from the beginning of the 2nd week of May. Out of 25 boys of the Hare School 17 passed in the last Entrance Examination and out of 38 boys of the Hindu School 34 passed.

MIRZAPUR PHOENIX UNION.

(LATE MIRZAPUR UNION.)

5, Kalida Sinha's Lane.

THANK God, we completed our first year on 31st March last, and we now have the pleasure to step into the second year and hope to work with more energy and success, with Divine Providence above us.

Our long-cherished intention of opening an athletic section in this connection is now a *fait accompli*. Almost next door to the Mirzapur Union with its literary activity existed the Phoenix Club, with but its athletics. On 1st April 1895, by mutual con-

sent, and for mutual weal, the Phoenix Club amalgamated with the Mirzapur Union under the new name—Mirzapur Phoenix Union. The Office and Library of the Club remain where they were, and our Gymnasium occupies the site formerly occupied by the late Phoenix Club. May God make this a happy Union. Our new Executive Committee is as follows:—

Babu J. L. Sinha, * President.

" * * Ray, * Vice-President.

" A. N. Rai, * } Joint Secretaries.

" C. L. Mitra, }

" N. C. Chatterjee, Treasurer.

" G. C. Ghose.

" B. N. Ghose.*

" K. P. Mukherji.

The *Entre Nous*, our favourite M.S. Journal occupies the same conspicuous place among Members as before. It is going on steadily in its life of useful activity, and several members are in raptures with it. It is left to the hands of its Founder (our Vice-President.)

The Committee held about four sittings and some twenty-five good English books have been added to the Library besides two of Bankim Chandra's Masterpieces, and the fifth part of *Giris Granthabaly*. Our special thanks are due to Babu Upendra Nath Ray (son of Professor Devendra Nath Ray, M.A., of L. M. S. College) for his kind present of some valuable books.

We trust the public will join us in large numbers.

SUHRID SAMMILANI SABHA.

WITH an aggrieved and heavy heart I am going to announce the sad death of our *quondam* Secretary, who has been hallowed by the pathos of an early death precisely a week after the fateful Ides of March. Babu Radha Krishna Ghosh, who resigned his Secretaryship only a few days before his death, is no more in the land of the living. Dust has returned unto dust, ashes unto ashes. The deceased was a young man of much promise, but ere its proper hour death has cut down this germinating blossom. He succumbed to the present small-pox epidemic that has well-nigh denuded Calcutta of thousands of its inhabitants. May God give him solace and comfort in heaven.

An extraordinary meeting in honour of the late Babu Radha Krishna Ghosh was held in the hall of the Calcutta Boys' School on Saturday, the 6th April, at 6 p.m., Babu Jiban Krishna Bhattacharya being in the chair. The following resolution was moved by Babu Sachindranath Mukerjee, seconded by Mr. B. B. Das, and supported by Babus Nibaran Chandra Mukerjee and Atal Krishna Mallik and carried unanimously.

"That this meeting desires to place on record its deep sense of irreparable loss sustained by the Suhrid Sammilani Sabha by the untimely death of its Secretary, Babu Radha Krishna Ghosh and to express its great sorrow at the sad event that has deprived the Sabha of one of its chief supporters who had been connected with the work of the Sabha ever since its foundation."

Mr. Mukerjee, the mover, also proposed an addendum to his resolution, which was accepted *non con*, and which is thus worded:

"That the motion should not be carried in the ordinary way but in solemn silence, the whole house standing up."

The whole assembly standing on their legs with "looks downcast" presented a melancholy and imposing appearance.

The 25th ordinary meeting of the Sabha was held on Saturday, the 23rd March, at 6 p.m., A. C. Banerjee, Esq., Barrister-at-law, took the chair. Babus Repin Bihari Das and J. K. Bhattacharya delivered addresses on the "Lives of Great Men." The meeting was largely attended.

The 26th meeting was to have been held on the following Saturday, the subject being "Marriage and Celibacy." But after a little discussion the members decided to postpone the meeting till next Saturday in memory of their late lamented Secretary. The meeting was accordingly adjourned.

A meeting of the Sabha was held on the 13th April at 6 p.m. In the absence of the lecturer Babu Atal Bihari Roy, Babu Sachindranath Mukerjee, at the invitation of the Chairman, gave an address on "Moral Courage."

* These belonged to the late Mirzapore Union.]

An egregious mistake has crept in the last number of the *Magazine* through an oversight. The Sabha was really reported on the 2nd March (and not on the 16th) when a lecture was delivered by Mr. J. Bhattacha on the "Past, Present and Future." The late Babu K. K. Ghosh was in the chair.

At a sederunt of the Executive Committee on Friday, the 29th March, at 5 P.M., the resignation of Babu Rash Bihari Ghosh (Sr.), of his seat in the Committee was accepted and Babu Jiban Krishna Bhattacharya appointed in his stead. Babu Jiban Krishna was further elected by the members as their Senior Member in the Committee."

THE UNION LIBRARY AND LEISURE HOUR CLUB.

THE Leisure Hour Club has been started in connection with the Union Library, and its first sitting was held in the Library Hall, No. 35, Mooktarain Baboo's Street, Churehagan, at 5-30 P.M., Saturday, the 30th March, under the able presidency of Babu Durga Nath Sirkar, M.A. A most interesting essay on "Education" was read by Babu Ashutosh Bose. The second sitting was held on the next Saturday, the 6th April, when Baboo Okhil Chandra Saha read an essay on the "Bengalee Student of the Present Day," gracefully pointing out the best and the worst traits in the character of the Bengalee student of the modern times. Babu Balai Chand Bardwan was elected president owing to the unavoidable absence of Rev. F. W. Douglass, M.A. (Oxon). Almost all the educated gentlemen of the vicinity were invited on these occasions, among them Dr. D. N. Banerjee encouraged the promoters of the Club both in words and deeds.

The Club was closed on the next Saturday the 13th April for the Bengalee New Year's Day.

The third sitting of the Club was held on Saturday, the 20th April, at 6 P.M., when Babu Kala Chand Botobhyal read a written essay on "The Female Education" and Babu Dhan Bullub Set, M.A., presided.

YOUNG MEN'S READING-ROOM AND LITERARY ASSOCIATION.

539, Khooroot Road Howrah.

A MEETING of the members of the Managing Committee was held in the last month in which the office-bearers were elected to conduct business for the ensuing year. The staff at present consists of one president, two secretaries, two librarians, one manager and one treasurer. The business of the Debating Club is at a standstill as most of our energetic members are absent from here. Mr. Khagendra Nath Mitter, one of the leading members of the Debating Club, has taken a trip to the Himalayas to pass a few days in the cool heights of the Northern Mountains. Many of the members have also gone to their country homes to enjoy this long holiday there, we therefore cannot expect to hold the meetings of the Debating Club till the close of this vacation.

The Institution is therefore managed for short time by a famished staff, but the present members are discharging their functions well.

YOUNG MEN'S UNION, HOWRAH.

THIS Union, after a fitful career of nearly two years, seemed to be on its last legs, owing to the apathy of some of its leading members, when a deliverer (so to say) came forward in the person of our present worthy Secretary Mr. J. M. Kier, M.A., who has since infused fresh blood into its veins and who is leaving no stone unturned to make it a success. So that the Union may confidently look forward for a fresh and longer lease of life.

Through the energy of our Secretary and of Babu Nitya Dhan Mukerji, a meeting was held in the Howrah Zillah School building on the 14th of April last, when Babu Kali Dhan Mukerji read an able and interesting paper on "The Secret of Success," in which, among other things, he dilated at length on the necessity

of having a steady aim to ensure success in any department of life.

The meeting came to a close after a short address from the President.

REPORT OF THE CALCUTTA READING-ROOMS AND LITERARY INSTITUTE FOR 1894.

THE Executive Committee of the Calcutta Reading-Rooms and Literary Institute have sent us their report on the working of the Library for the year 1894.

Meetings.—During the year under report the Committee met eleven times for transacting business of a varied character. The office of the President was held throughout the year by the Hon'ble H. J. S. Cotton, C.S., C.S.T., and that of the Vice-President by the Ven'ble W. MacCarthy, M.A. Babu Nagendra Nath Sircar having resigned his appointment as Honorary Secretary Babu Radha Raman Mitra was elected in his place.

Reading-Rooms.—During the last year the advantages offered by the Institution were availed of, by persons of all callings, and from nearly every part of the town. Fourteen thousand and six hundred persons resorted to the Library for reading books, papers, &c., the average daily attendance being 40, from which some estimate can be formed of the usefulness of the Reading-Rooms.

Books and Periodicals added to the Library.—The Committee have the pleasure to announce that they have spent a decent sum of money in the purchase of books and a very valuable collection has been added to the stock of the Library. The list of Periodicals has also been revised. All the leading newspapers and periodicals, both English and Vernacular, are supplied to the reading public. The number of books added during the year is 1,117 volumes, of which 588 volumes are English, 471 volumes are Bengali and 58 volumes are Sanskrit.

Circulation.—The number of books issued during the year was 3,543, giving an average of 30 volumes for each member of the Library. The Bengali novels were much in request.

Finances.—The total receipts of the Institution during the year amounted to Rs. 1,103-8. Of this Rs. 496-8 represents subscriptions from members, Rs. 434-12 donations from the public, and other miscellaneous receipts amounted to Rs. 172-4. The expenditure of the Institution was Rs. 690-8, leaving a surplus of Rs. 413 on the year's working. The balance in the Post Office Savings Bank at the end of the year was Rs. 815-1-3. It is gratifying to the Committee to find that the expenditure has not exceeded the income and that the finances are in a flourishing condition. There has been some increase in the contributions from the public, but still the Committee cannot lose sight of the fact that though something has been done, there is still much to be achieved in order to maintain the Institution on a firm basis and efficient footing.

Obligations.—The Executive Committee beg to tender their best thanks to the Managing Committee of the Oriental Seminary for the free accommodation they have given to the Library.

The Committee also beg to thank the managers and proprietors of newspapers and magazines, authors and publishers of books and to the Supreme and Local Governments, who have kindly favoured the Institution with their respective papers, books, publications, &c., &c. They fervently hope that these generous examples will be followed by other friends of education and the Library will be helped in future in the same liberal spirit.

The Committee beg also to tender their sincere thanks to their friends and patrons who have helped the Institution with assistance, pecuniary and otherwise.

Obituary.—Death has been very busy in thinning the ranks of the valued patrons of the Library. Last year we had to record the death of two of the distinguished patrons of the Library, Babu Jadu Lal Malik and Dr. Sambhu Chunder Mookerji, and it is with profound sorrow that the Committee have now to announce the death of Babu Bacharam Chatterji, an earnest sympathiser of the Institution.

In concluding their report the Committee desire to appeal to the public for a continuance of their support and help, of which they venture to hope the present report will show that the Institution is not undeserving.

IMPORTANT PUBLICATIONS.

FOR COLLEGES.

1. **Notes on Hindu Law.** By Principal Krishna Kamal Bhattacharyya. A suitable guide for the B.L. Candidates. Price Re. 1-8.

2. **Notes on Mahomedan Law.** By the same author. Price Re. 1-8.

3. **Kumar Sambhavam** (*Cantos I—VII*). Text with Notes. By the same author. Price Rs. 3.

4. **English Translation of Sakuntala.** By the same. Price As. 12.

5. **English Translation of Uttararama-charita.** By the same. Price As. 12.

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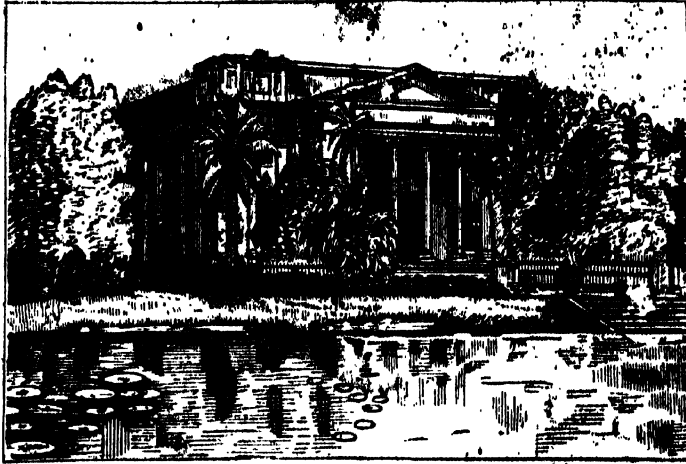
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CONTENTS.

NOTES AND NEWS.

THE CALCUTTA UNIVERSITY EXAMINATION SYSTEM.

DIFFICULTIES AND EXPLANATIONS.
ON READING.

THE LATE DR. TRAILOKYANATH MITRA.

LIST OF BOOKS.

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* *

It has long been a matter of regret that the Bihar Text-book Committee receive very few text-books printed in the Persian character for Middle Schools, while there is no lack of Hindi text-books in the Devanagari character. The result is to discourage Muhammadans, to some extent, from entering Middle Schools, where they are practically forced to read their subjects in the latter character, instead of in that with which they are familiar and to which they are attached. Muhammadans, it is true, form but a small proportion of the population of Bihar; and the pupils of that creed, taken by themselves, are not numerous enough to provide a profitable market for Urdu or Hindustani school-books in the Persian character. Nevertheless, under orders of Government, which have been in force for about twenty years, the use of Hindustani text-books is strictly confined to Muhammadan pupils.

* *

It is, however, a fact of common knowledge that many Hindus in Bihar, Kayasths for the most part, had, and still have, a decided preference for Urdu and Persian over Hindi and Sanskrit, a preference which shows no signs of dying out. At the Entrance Examination of the Calcutta University, Hindu (like other) candidates are at liberty to take up any language

they please as their second language, after English, and on inquiries being made as to the extent to which Persian is selected by Hindu candidates in the High Schools of the Bihar Circle, instead of Sanskrit, it appears that 37½ per cent. take up Persian. We may therefore assume that in the case of Middle Schools at least 25 per cent. of the Hindu candidates would, if free to choose, read in Hindustani rather than in Hindi. In the Middle Schools of the Patna Division there are 5,140 Hindu pupils to 826 Muhammadan, and applying that proportion, we should arrive at 3,855 pupils electing to read Hindi, against 2,111 electing Hindustani. The latter number would afford to authors and publishers quite sufficient inducement for the production of school-books written in Hindustani. This would be especially easy in such subjects as History and Geography, in which many of the Hindi text-books on the authorised list are written in a style which is not aggressively Sanskritised or Persianised, but may be printed indifferently, or with very slight changes, in either character. To such books preference would generally be given.

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THE Director has therefore recommended that the orders of 1876 be rescinded as far as Middle Schools are concerned, and that candidates for the Middle scholarship examination be allowed a perfectly free choice as to the language they may take up for that examination, and the character they may employ.

This recommendation is, however, subject to one important exception, that all Hindu students of Middle Schools be still required to take up the prescribed Hindi text-books in the subject of Literature, and that the freedom of choice which it is proposed to allow them should be limited to text-books in other subjects—in History, Geography, Mathematics, and the like.

* *

To what extent does the head of an educational institution stand to his students *in loco parentis*? This question has been recently raised by the action of a Principal of a College in Bengal who refused to allow students living in the college hostel permission to attend in their leisure hours, without previously obtaining the consent of their parents and guardians, a Bible class held by a local missionary.

* *

THE question raised is one of great difficulty; and the Directors of Public Instruction in the different Provinces were consulted to know if any precedent had been established in such cases. No such precedent appears to exist. In Madras there are no boarding-houses, so that this point could not have arisen. In Bombay the Director, Mr. Chatfield, is of opinion that the Principal does stand to the boarders *in loco parentis*, provided that in such matters as this, there should be an appeal to the actual parent or guardian, whose decision should be final. In the Punjab, the Director, Mr. Sime, states that, while the

boarding-house rules as to hours and bounds have to be strictly observed, a good deal of liberty is permitted during the daily leave-period, the students being free to go where they please so long as they behave themselves well. They are prone to attend public meetings of any kind, and if during their leave-periods they should attend a Bible class, or Theosophical or Political lectures, &c., nothing would be said, beyond (perhaps) the giving of private advice; but, as a rule, special leave for any of these objects would be refused. The Director of Public Instruction in the North-Western Provinces (Mr. Lewis) writes that the superintendent of a boarding-house stands *in loco parentis*, meaning thereby that he should act as he thinks right in virtue of such relationship, and not as servant, to carry out the orders of the parents, which might vary with every boy in the hostel. He adds that, if a Principal forbade the attendance of the boarders at outside lectures, not because Hindu parents had expressed disapproval, any more than approval, of their doing so, but because he thought it probable that some parents might disapprove, he should consider such a prohibition open to objection. Mr. Thompson, the Director in the Central Provinces, holds that the Principal of a Government College, to which a hostel is attached, has not only a right, but is bound to exercise over the life of the boarders the same care and control as he may reasonably expect the parents would exercise.

..

THESE extracts show that there are wide diversities of opinion regarding the proper answer to the question raised. They show, too, that the principle that a superintendent of a boarding-house stands to the boarders *in loco parentis*—a principle which all accept—does not offer an exhaustive solution of the problem. The question still remains, what kind of a parent does he represent, and what sort of parental authority ought he to exercise?

..

THE answers to this question may vary largely under different circumstances which can easily be conceived. A Principal may reasonably take up the position that he is and must be ignorant of the feelings of parents on these subjects, and is therefore compelled to require in each case the parent's consent to the attendance of his son at a Bible class. He may urge that in matters vitally affecting a young man's welfare, the Principal cannot effectively stand in the place of a parent without knowing what that place is. It would, on the other hand, be equally reasonable, under different conditions, for a Principal to hold that he is under no obligation to initiate enquiry on these subjects. He may argue that when students leave their homes to spend four years in a college, they will necessarily come under new influences of various kinds, which are likely to, and which as a matter of fact do, modify their traditional beliefs in many ways. Parents and guardians must be assumed to be aware of these contingencies, and if any risk to orthodoxy is involved therein, to

acquiesce in such risk. It has never been expressly stated that residence in a hostel implies anything more than such control over the moral conduct of students as the discipline of a hostel can enforce. It has never been stated either directly or by implication that students when resident in a hostel will be safeguarded from influences affecting their religious belief. It would follow that no superintendent of a hostel is bound to impose any restrictions upon the freedom of action of the resident students, except such as are imposed by the obligations of morality and by further considerations relating to health and good manners.

..

To this general principle, however, reasonable limitations may be admitted. Clearly, if a Principal accepts a mandate from a parent to the effect that he desires his son to be guarded against all influences likely to affect his orthodoxy, it would be his duty to prevent his attending a Bible class. And even in the absence of any special instructions of the kind, there may have been communications passing between the Principal of any particular college and the parents of boarders, such as would satisfy him that many or most of them entertain this objection and expect him to enforce it. But if a Principal acts on such a belief, he might fairly be required to show what are the grounds for his so acting. It certainly cannot be assumed that Hindu parents would universally object to the association of their sons with men of high character and lofty morality on the ground of a possible proselytising influence.

THE CALCUTTA UNIVERSITY EXAMINATION SYSTEM.

(By Amulya Chandra Datta.)

THE following lines devoted to a review of Mr. Lalit Kumar Banerjee's scheme for examination must not convince your readers that by pointing out the defects I mean to detract from the praise to which the gentleman has entitled himself by his recent crusade against the present University system. On the other hand, I tender him my heartfelt thanks for his being the pioneer to sound the note of a reformation of the system, and as I feel very much the necessity of reform in this direction, I do not think myself justified in remaining silent when I have my own individual views on the subject.

The reasons and arguments Mr. Banerjee has brought forward to vindicate the claims of Bengalee to a place in the University-curriculum are such as to meet the countenance of anyone who has at heart the improvement of his mother-tongue. But in his scheme for examination, he seems to have given it an undue prominence at the cost of some important branches of study such as History, Mathematics, &c. Reserving the task of proving this for the future, we shall at first assign the deserving place of Bengalee in the Entrance curriculum.

The *Bangiya Sahitya Parishad* no doubt tries to remove the primary defect in the course of the educa-

tion of our boys when it recommends that Bengalee should be made the medium of instruction in History, Geography, Mathematics, &c., up to the Entrance Examination. But the dangers with which this recommendation is fraught have been very clearly pointed out by Mr. Banerjee in the April number of your *Magazine*; but I believe, there is no reason of such apprehensions if the first part of its resolution be given up in favour of the second and last one. This will even be an impracticable feat on the part of the University if really "its responsibility begins and ends at the examinations; and what is done in the lower classes is none of its concern." If such be the state of things with the University, and I fear it is so, I would like to suggest one method which will be a great help to the realisation of the noble object of the *Parishad*—viz., that the University should make it a rule that boys must pass the Middle English Examination to be eligible to appear in the Entrance Examination. By such means at least a matter-of-fact grounding in Bengalee being secured in the candidate for the Entrance Examination (which is not very common under the present system), we see no fresh necessity of hard-and-fast rules for Bengalee in that examination. There a paper (or two, if convenient) for original composition with some passages for explanation and translation, and with grammatical questions thereon from the standard books of Bengalee Literature to test the examinee's general knowledge (as was used to be done with English some years ago) will suffice. This method, moreover, instead of confining the boy to one or two text-books thus giving him ample opportunities for the exercise of his cramming faculty, will compel him to traverse a wide range in the field of Bengalee Literature, and in this way a very healthy impulse to the cultivation of the mother-tongue will be given on its adoption.

A few words now on the unfair treatment the History of England has received at Mr. Banerjee's hands. He has altogether relegated it to the limbo of the excluded from the Entrance curriculum on grounds which are too weak for a sentence of transportation for life. He appears to have taken such a course to accommodate the two languages Bengalee and Sanskrit besides English without overburdening the candidate with an unduly load of a diverse character. Mr. Banerjee's reasons when analysed stand thus: that though the English boy can grasp the contents of the Histories of England and India, native and foreign at the same time, the poor Indian boy is naturally deficient in mastering a foreign history. On the other hand, from the results of the competitive examinations, I have been well convinced that the poor Indian boy's capacities are on a par with those of an English boy for competition in any intellectual exercises on equal grounds. Moreover, this scheme of Professor Banerjee strikes the axo at the root of the uniformity of standard which is the desideratum in a competitive examination, and which has so eagerly been tried to be secured by appointing the same examiners year after year. The consequence of his scheme, if adopted, will be that

the English boy will carry with him a greater degree of learning than his Indian brother though they compete in the same examinations, and though the former is as well versed in his vernacular as the latter in his, who has to sacrifice an important branch of study for learning it. I would, therefore, here again urge the necessity of the method I suggested just now, viz., that candidates for the Entrance Examination must have passed the Middle English Examination before.

Besides, a knowledge of the History of England is pre-supposed in the Entrance students when some three or four pieces in their English text-book are selected from the English History, and also when, after they have passed through this ordeal successfully, the standard books of English Literature are placed in their hands. The want of this knowledge will lead them for a full and clear understanding of the allusions sown broadcast in these books to take shelter under the benumbing shade of cram. But, I believe, cram is more injurious when it is divorced from an intelligent understanding than when united with it.

One of the greatest and the most salutary influences that the History of England exercises on the plastic minds of young men is when it presents before them its long and illustrious *role* of patriots and martyrs who so vigorously fought for freedom of personality and of conscience, and whose noble examples cannot but inflame the latent sparks of patriotism and enthusiasm in them and lead them to cast around a beneficent look on the distressed whose cries of agony constantly din into and deafen their ears. These lessons imbibed when the hardships of the world had not made their heart callous do not fail to determine a benevolent course of their lives, directing their energies and time into the right channel. Such a history with such useful recommendations is not likely to be read with that degree of interest which it deserves when the too confounding and abstruse problems of mathematics and science have forced themselves upon their attention and have eclipsed the importance of history by relegating it to the region of the optionals. But with all this we must admit that the text-books appointed for the History of England are generally very stiff treatises, and there, no doubt, the students are driven away from the interesting and spirit-stirring subject-matter of the History of England by the repulsive dress with which it is garbed. But may we not ask—Are there no easier treatises on the subject?

Before pronouncing my views on the place to be assigned to Science and Physical Geography in the curriculum of this examination, I would beg to draw the attention of the Calcutta University to a scheme that is calculated to satisfy the needs of the time. To every one the fact that the country is on the brink of absolute poverty has assumed the aspect of an axiom; it is therefore the duty of every faithful son of the country to try to avert the dire calamity by any means. One of the best means to turn the tide is the introduction of technical education. But it is a matter of regret that though the needs of the country and the means to meet them have been brought home to the mind of every man, none—not

even the patronising Government—seems to give them due attention. It would no doubt be an act of presumption on my part to be forward to awaken such an enlightened body as the Calcutta University consisting of the highest officials and the greatest men of light and leading of the country to their tasks and responsibilities, but when they seem to sleep over the matter or to be deeply engrossed in other occupations, I take this privilege of reminding them of this imperative duty of theirs. With this exordium I beg to introduce to your readers an innovation in the present University system, *viz.*, that the system of bifurcation should be introduced at this early stage,—one section preparing the boys for a liberal course of education, and the other for technical education. To every critical student of the Society it need hardly be said that when the whole nation aims at scholarship to the absolute negligence of the material condition of the country, the prosperity of the nation lies far off, not within measurable distance of time. It is always reasonable that one branch of the community should try to raise the intellectual status of the country while another its material condition. In a caste-ridden country like ours, it does not at all behove me to explain the philosophy of this system. It is therefore our earnest appeal to the Calcutta University to give an impetus to technical education in all its branches by enlarging the number of colleges of the type of the Seebpur Engineering College. It is by opening such resources to the country for putting the struggle for existence to an end that the University can expect to recover liberal education from the much degraded position of a “bread-and-butter education” that it has at present been brought to.

As to Science and Physical Geography, I am of opinion that when the boys shall be called upon to read some higher treatises on physical and chemical sciences some months after they have passed this examination, it is very reasonable that they should be ready beforehand with some elementary knowledge on that subject. The teaching of Science in the Entrance class is not meant as an end in itself, but is the means to an end. It is to lighten their way to the more difficult problems that they are taught its rudiments in the lower classes. Otherwise the adage “Little learning is a dangerous thing” could have been made use of in this case.

It is also necessary that the course preparing the candidate for a technical course of education, Mathematics and Science should have a superiority in quantity as well as in quality to the other even at the cost of the study of some language.

However, I am inclined to say that the already existing system of Entrance Examination does not require the touch of a reforming hand so much as that of the First Arts Examination. But as this article has grown too long, I shall rest content with this much for the present and promise you a review of the other part of Mr. Banerjee's scheme in a subsequent issue.

(To be continued.)

DIFFICULTIES AND EXPLANATIONS.

A STUDENT has sent us some difficulties in his English text-books for explanation. They are as follows :—

Difficulties—

1. Grant's *Xenophon*, p. 133, “Ambassadors arrived from the King of India.” Who is the King of India referred to?
2. Milton's *Paradise Lost*, Bk. I, vv. 196—200, With how many beings is Satan compared?
3. Goldsmith's *Deserted Village*, line 352, “Where the dark scorpion gathers death around.”

Explain—

4. Grant's *Xenophon*, Ch. I. “But in some particulars Franco-Prussian War.” In what particulars?

Explanations—

1. *Xenophon* does not name the King, but speaks of him all through as “the King of India,” or “the King of the Indians.” It is not quite certain what “India” means. It might be either the Aethiopian, hence “Indian,” portion of Colchis, or the northern part of India near Bactria.
2. Satan is compared with 3 beings only : Titanian or earth-born corresponds to Briareus or Typhon, Briareus being incorrectly cited as an example of a Titanian, and Typhon as one of the earth-born of whom he was supposed to be the last. Hence we have Satan compared : (1) To Titanian monsters such as Briareus, though Briareus was not a Titan, but one of the hundred-handed who helped the gods; (2) To earth-born monsters such as Typhon the last of them; (3) To Leviathan, *i.e.*, the whale.
3. The explanation is very simple : the scorpion secretes its poison from its food, it is thus said to gather poison from “those poisonous fields with rank luxuriance crowned ;” its poison is fatal (so Goldsmith says) to certain edibles, possibly to man; it may thus be said to “gather death” around.
4. The most important particular was that Paris like Athens was starved into capitulation by the Germans in the year 1871. We may do it alone or with her subjects, France like Athens fought, helped by willing Allies; Prussia like Sparta was driven back like Athens upon her own territories and besieged in her own capital, and finally, again like Athens, was starved out of that capital. There may be other points of comparison, but as Grant reminds us “such comparisons must not be pushed too far.”

ON READING.

(By Lalit Kumar Banerjee, M.A.)

OFTEN I have tired, tricked, teased and tortured my patient readers with serious pleas and schemes and so forth in a harsh, grating, pedantic style. I owe them, I feel, a reparation for all that ugly stuff; and here goes a rare bit of fun, that will, like a soft April shower, sweep away all the dust and dirt of criticism and syllogism, and refresh the sore-vexed minds of gracious readers. To treat them to another huge morsel of pure reason in the grilling heat of mid-summer, will be far too cruel for the immense humanity of the nineteenth century. Many of us have been enjoying the long summer recess on the cool heights of the Himalayas, or amidst the humble environments of the happy domestic circle, familiar and dear, at our

peace-haunted rural homes. Serious animadversions will but jar on the gentle sense of languor or "dreamful ease" that has by this time crept into such souls. Thus the time and the occasion and the provocation all plead for a light essay lifted out in an hour of laziness.

The modern world, with its Mechanics' Institutes and University Extension schemes, its grand mission of founding circulating libraries and never-ending process of "making many books," its fine talk about High Education and Mass Education, its Compulsory Education Acts and Competitive Examinations for Civil and Military Services—has discovered the manifold virtues of reading. It has awaked, it seems, to the eternal truth that reading is the sole end of life, the one test of merit, the bringer-in of God's blessing upon our accursed race, the true sign of nobility, the one thing needful. It is sad to think that the world has not scouted this notion after so many centuries overstocked with book-worms. Laden with the spoils of time, the scholars have, it must be confessed, done no permanent good to the world. Reading has never made a man great, either as a man of action or as a "man of feeling." Scholars like Parr and Porson, Scaliger and Scapula (indeed their name is legion), "came like shadows and so departed." The true heroes of war and peace were no indefatigable readers; they had other things to mind than blindly "to pore over miserable books." Socrates and Homer were not "well-read" men, to use your modern shibboleth. Shakespeare had not stifled his genius by the dead weight of "a wide range of reading," another of your pet phrases. Yet he with his "small Latin and less Greek" had reached the sublimity of Æschylus, the humanity of Sophocles and the analytic penetration of Euripides far nearer than Ben Jonson with his encyclopedic knowledge of the classics. And in comparatively recent times, the gentle lyrist of "Sweet Auburn," and the happy creator of Dr. Primrose and Mr. Barchinell has infinitely distanced the greatest scholar of his age, Dr. Johnson, in true genius. But whence comes it so to pass? Your voracious reader—he, the man of many books—is an anomaly in nature—taking other people's thoughts in, and never thinking for himself; blind of the inner eye, deaf to the true music of humanity,—a veritable Frankenstein-monster disporting strangely with a soul breathed into his dead carcass by another's breath. "He labours and toils and plods to fill the memory, and leaves both understanding and conscience empty. Even as birds flutter and skip from field to field to peck up corn or any grain, and without tasting the same, carry it in their bills; so do our pedants glean and pick learning from books, and never lodge it further than their lips, only to disgorge and cast it to the wind."* (MONTAIGNE) I have nothing to urge against the infinitely useful practice of study. What I have been railing at is the curse of modern life—the habit of "solemn trifling" indulged in by so many of us, even of the better sort, with books, the dipping into their contents without any profit or permanent impression. Study, on the other hand, when rightly ordered, is a true aid to the intellect, a grand discip-

line to the feelings and the moral sense. It consists in digesting all that is taken in, in assimilating all that is learnt, in having the food turn into the rich blood and the tough bones of our moral system. For that mark of genuine culture—the culture of Aristotle and Euripides, of Milton and Tennyson, of Goëthe and Schiller, all of us should have the highest admiration. But this serious theme—the use and end of study—I have not proposed to myself. So, no more of digression.

Charles Lamb in a truly Eliatic vein has given us the true key to the solution of this mystery—the modern world's partiality for books. Here are his words: "I dedicate no inconsiderable portion of my time to other people's thoughts. I dream away my life in others' speculations. I love to lose myself in other men's minds. When I am not walking, I am reading; I cannot sit and think. Books think for me." Ah there! To sit down at ease, that's what we dread. Absence of occupation is the very curse of a life bred to the dreary routine of work! We cannot sit still and life is too long—there is no denying it—to be dozed or dreamt away. And so we must come to it—the never-ending, still-beginning practice of reading books. Like the fabled Danaë, we have been always pouring water into a leaky vase; like the vulgar devil, we have been ever weaving ropes of sand. Busy men of the world, drudging the best hours of the day over the desk's dead wood, come home jaded and weary; and how to kill an hour, when the minutes are so slow to move? A book is taken up, at random; a few pages are skimmed over; and then it is laid down—to be taken up to-morrow, or not, just as the mood sways. Talk you of culture and healthy assimilation from such courses? Among the many that drudge over the mill of life, who cares to draw true sustenance from these daily (?) chamber fellows? Who stops to count the gain? It is "a plaything for an hour;" it is a light cigar they puff; not a substantial joint of meat they grow by. Then there is your man of perfect leisure—the spoiled child of an artificial society—with an eternal vacuity in his heart; to him the whole existence is a long-drawn holiday and how best to yawn it out? Of course, by reading novels and tales, crisp satires, gross lampoons—gay Anacreontic verses yea, at last, Old Nick has found out a device of drawing out leviathan with an hook, and King Demos has fairly nibbled at the bait of cheap literature and lain for these later centuries at the absolute mercy of the Prince of Darkness.

But stop! I find I have developed into a gloomy moralist declaiming loud and long against the unhealthy habit of excessive reading. I shall be playing my rôle better, if I leave this singular seriousness bred of the Trophonian cave, and recount the "calm pleasures and majestic pains" attendant on a life devoted to random reading.

There is a pleasure in madness that madmen only know: so, too, there is in reading, known and felt by the true votaries of the cult. O the ecstasy and the dream, the pleasure and the strife, that it breeds! How we give our fancy the rein and browse at will! And what a heart-whole devotion, a self-surrender

of the soul, as to the object of one's love! Sages and sots may declaim; friends and boon companions may laugh at us; the naughty three-year-old child may push it back; the angry clatter of the gentle housewife may banish it from the house as if it were the scarlet fever; the fond parents may interdict its use with a solicitous care for the sanity of the brain (lest hard reading makes it reel); yet there it stands, and will never give us rest. It has made us willing slaves, and Sindbad-like we bear the weight on our back. Like the Ancient Mariner, it holds us by a fatal grip: like Poe's Raven, it stirs not and croaks "never-more." To be left alone in the solitude of our thoughts, that is dreadful; and so we cling to the Books and can never part from their company. Most of us, again, have no thoughts, no passions to keep life sweet; and without a constant drawing-in from others' fountains these brains will dry up. Perhaps Bacon means something to the same end when he says, "Reading maketh a full man!" For, how can aught be made full that was not empty before? Thus reading-rid, we contrive to live on. Unable to stand upon our own legs, we stumble down when that prop fails us; and weak and helpless, we cry out for Books, Books, more Books!

And there is an infinite variety in these Books. In that inimitable Essay of Charles Lamb from which I have already quoted, the genial humorist divides Books into two classes—Books, and Books *which are no books*—*biblia* *abiblia*; and in this latter division he includes court calendars, almanacs, &c., and scientific treatises and history and moral philosophy! But Lamb was really more serious than he knew at the time. For to the true reader of the genuine brand, there is no such distinction. He must *read*; what cures he as to what he lights upon? Nothing is too serious nor too flimsy for his taste. A book is always welcome, no matter what is contained within the coloured boards. His serious avocations done, he will, like Mrs. Sarah Battle, unbend his mind afterwards over a book. Big tomes of Theology, subtle discussions of Ethics, the heavy lumber of Science and Metaphysics, all lie in his way just as much as light literature or newspapers. He is, again, the true Antipodes; to him, as to the Witches in Macbeth, fair is foul and foul is fair. Flimsy tales, mawkish romances, droll stories, erotic poetry give him a picture of *true life*; he studies Man and Nature through them; they engage his serious devotion. And Theology and Ethics, Metaphysics and Politics, the Physical and Natural Sciences give him infinite gusto and pleasure; he smiles with ineffable scorn at the vagaries of divines, the sophistry of speculative moralists, the analysis of psycho-physiologists, the hypotheses of philologists and ethnologists and the erudite inductions and contradictions of men of science. Schopenhauer's definition of conscience is to him as good as a play; Aristotle's Golden Mean, a delicious intellectual see-saw; Plato's queer republic, a veritable Norman's Land; and Hegel's transcendentalism, the quintessence of folly! The doctrine of Free Will, the problem of the Origin of Evil, the question of the basis of Morality give him absolute rapture, for the tangled

web in them, is it not happier-confounded than in the sensational stories of Wilkie Collins and Mrs. Henry Wood, Emile Gaboriau and Du Boisgobey? The historical controversy over the rival claims of the emission and undulation theories in Optics is to him as the battle of the Frogs and the Mice. And who remembers not, by the bye, how Swift, the prince of mockers, a buffoon in cleric costume, did turn one of the grandest problems of Literature—the comparative merits of the Ancient and the Modern Learning—even still an open question I should say—into the theme of a light-hearted, addle-headed satire yecept the Battle of the Books? So our general reader is always at home amongst every variety of books. He is the civilised ogre devouring cherub children by thousands and never stopping to view their celestial beauty. Like Caliph Vathek in the hideous story, he too lies under the spell of the black stranger and drinks deep and strong. Drink, drink is his cry night and morning, and he minds not if it be sparkling Champagne or choice Burgundy, stout old brandy or invalid's port, bitter beer or deleterious gin—or the cooling draughts that spring from Nature's own fountain, ay, drawn from the fountain, the very Water of Life.

Nor do Books alone suffice his greed. He has newspapers served out with hot tea and toast; Reuter's telegrams and racing bets, fluctuations in the value of stock and war correspondences do hardly give him his fill. He turns to advertisements and prospectuses and conveniently kills an hour over them. Then there are calendars and almanacs and trade circulars and catalogues of books. How many a long hour he usefully employs in going through the names and prices of books and finds the pleasure arising from such courses really bracing to the intellect! Through absolute inanition after these sundry courses of diet he turns for variety to stray sheets of forgotten books, dead and buried, blown about by the wind, and reads them with avidity. The wrappings of spices have a rich aroma for his soul, for in them too he comes across a casual line that catches his fancy for a minute, and he is thankful. When all avenues of information fail him, he strolls along a well-lighted library, gazes at the titles of the gilt volumes, and thus gives himself a rare intellectual treat! Oh, what a "pursuit of knowledge under difficulties!" What a heart whole devotion to the genius of Literature, a devotion which in its fervid intensity and unabating permanence may put to shame the romantic amours of the roving knights of the Middle Ages! For are these not the servants of the Muses in a deeper sense than mere men of letters? "The worst idolatry is the best idolatrous" says Carlyle. And so these incorrigible readers, who snatch an easy joy from newspapers and novels, catalogues and trade circulars, calendars and almanacs are truer devotees to Literature than those discriminate folks who find in Shakespeare and Milton, Homer and Dante, Cervantes and Rabelais their "never-failing friends." Must we not, now, offer "the crown of wild olive" to the true prince in the region of literature, the General Reader?

Gentle friends—not over-gentle at the close of this long and rambling discourse—if you have followed

ne attentively, you must have found out what I had seen driving at. I have hardly the heart to press the moral for your acceptance. Only, if you have found it without my aid, do lay it to your heart. Lose not your temper over these flights of mine, for I have fooled you to the top of your bent.

THE LATE DR. TRAILOKYANATH MITRA.

(By Jogenendra Nath Sen, M.A., B.L., Vakil, High Court).

It is just one month since Dr. Trailokyanath Mitra breathed his last. The expression of grief which has followed his death has been as universal as it is spontaneous. In him, Bengal has lost one of her worthiest sons, the University of Calcutta one of its brightest ornaments, the cause of Self-Government one of its best workers and staunchest advocates, and the legal profession one of its most eminent and illustrious members.

Alas! for the vanity of the affairs of man!

"To-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost;
And,—when he thinks, good easy man, full surely
His greatness is ripening,—nips his root
And then he falls."

But one month ago Dr. Trailokyanath was in the enjoyment of sound health, full of vigour, and life, and hope. To-day, nothing remains of him save his name. Yet he has left behind him an example which our young men will do well to emulate.

The writer of the present sketch was intimately acquainted with him, and enjoyed his confidence. He had, therefore, ample opportunities of studying his character. And with the wails and lamentations of the bereaved family ringing in his ears, he has been trying to collect together the reminiscences of a man whom he had learned to cherish and respect as one of the most estimable men whom this generation has produced. Alas! this is the only tribute which he can pay to him now,—this is the only return which he can make for many an act of kindness!

Dr. Trailokyanath Mitra was born at Konnagar on the 21st of Baisak 1251 (2nd May 1844). His father, Babu Joy Gopal Mitra, was a clerk in a merchant's office. His was a large family, and it was not without difficulty that he managed to make both ends meet. Poverty may be a cruel nurse, but she seldom spoils the child. Nursed on her lap, young Trailokyanath grew into a vigorous, diligent and self-reliant boy. He was first sent to Serampur to receive his rudimentary education. Subsequently he went to Utterpara, and was admitted into the local school on the 11th May 1855. In April 1859, when he was practically in the second class, he passed the Entrance Examination of the Calcutta University. In 1860, he went up for and successfully passed the Senior Scholarship Examination, heading the list of the successful candidates. In the next year, 1861, he passed the First Examination in Arts and stood second in order of merit. In 1863, he passed the Examination for

the degree of Bachelor of Arts, and secured the first place. In 1864, he obtained the degree of Master of Arts, and again headed the list of the successful candidates. It is said that when Mr. Sutcliffe, who was then Principal of the Presidency College, asked Babu Trailokyanath as to which subject he intended to take up for the M.A. Degree Examination, the latter replied that he did not know, but was prepared to take up any. Mr. Sutcliffe then insisted that he should choose Mathematics, and it was in Mathematics that Dr. Trailokyanath passed the M.A. Examination. In 1865, he passed the Examination for the degree of Bachelor of Law in the First Division, standing second in order of merit. In 1867, he received honors in Law, and in 1877, the University of Calcutta conferred on him the degree of Doctor in Law, the highest honour it can bestow.

A career so brilliant could not pass without recognition. In 1864, just after he obtained the M.A. degree, Dr. Trailokyanath was offered a Lectureship in Mathematics in the Presidency College, which he thankfully accepted. He held this situation till 1866, when he was appointed Law Lecturer and Officiating Professor of Philosophy in the Hughly College. The chair of Philosophy fell vacant as Mr. (now Sir Alfred) Croft went on leave, and it was no mean compliment paid to the varied learning and brilliant intellect of the young man that he was chosen to fill it up. He held both these offices for about a year, when he resigned his appointment as Professor of Philosophy and joined the Bar, retaining his situation as Law Lecturer. It is said that Mr. Atkinson, who was then Director of Public Instruction, offered him an appointment in the higher grades of the Bengal Education Service, but Dr. Trailokyanath chose to follow the profession of law. And no one can doubt that his subsequent career has amply justified his choice.

It was in 1867 that Dr. Trailokyanath joined the Hughly Bar. The profession of law, however glittering and tempting to the inexperienced eye, is one of the most trying and arduous of professions. And we are told that Dr. Trailokyanath hesitated long before he made the hazard. He was poor. Government had provided him with a decent situation, and offered to make it more comfortable still; and he was going to give it up on the off-chance of reaping success in a region which was to him *terra incognita*. Fortunately, he had not to wait long. She who has proved a jealous mistress to so many seemed to smile on him as soon as he paid her his first court. Within a year, he became a prominent member of the Hughly Bar, and, step by step, he rose to the very top of the ladder. He practised at Hughly for about eight years with great distinction and uniform success. We are informed that it was Mr. Justice Markby who advised Dr. Trailokyanath to try his chance in the High Court of Calcutta. Justice Markby was then at Hughly on a tour of inspection when the forensic talents and eloquence of young Trailokyanath made so favourable an impression upon him that he encouraged him to come and practise in the High Court. So Dr. Trailokyanath secured a Law

Lectureship in the Presidency College and joined the High Court in 1875. His achievements in this field need not be dilated upon, as they are well known to all. It will hardly become the writer of the present sketch to try to take the altitude of the stars of the first magnitude of the Calcutta Bar and to ascertain the exact position which the late Dr. Trailokyanath occupied among them, but this much he has no hesitation to say that his position was very high indeed, and that he was well within reach of the highest prizes which the profession can offer.

Dr. Trailokyanath was appointed a Fellow of the Calcutta University in 1879, along with his friends Dr. Gooroo Dass Banerjee and Dr. Rash Behari Ghosh. He was appointed Tagore Law Lecturer in 1879, and his work on the Law relating to the Hindu Widows is a standard work on the subject. He was Chairman of the Serampur Municipality for about ten years, and greatly distinguished himself on the Municipal Board, especially in his controversy with Dr. Lidderdale about the sanitation of Serampur, in connection with which he wrote a minute which won for him the admiration of all classes, and elicited the encomium even of the *Times* newspaper. Lately, on the resignation of Dr. Rash Behari Ghosh, the Faculty of Law of the University of Calcutta elected him as their President, and he was also elected a Member of the Syndicate. He was a candidate for election to the Legislative Council of Bengal and had a very good chance of being returned; but the Fates ordained otherwise, and the hand of Death was on him before he could secure the prize. On the 18th of April 1895, at 5-50 P.M., Dr. Trailokyanath Mitra died of fever at Bhabanipur, leaving an old mother, a devoted wife, one son and four daughters to mourn his loss.

The Chief Justice and Puisne Judges of the High Court, when they heard of Dr. Trailokyanath's death, expressed their profound sorrow and bore the highest testimony to his character, learning and ability.

The following is an extract from the *Englishman* dated the 20th April 1895:—

Yesterday morning, on the Chief Justice and Mr. Justice Beverley taking their seats on the Criminal Bench, Sir Griffith Evans, the Officiating Advocate-General, addressing their Lordships said:—My Lords,—I have to express the deep regret of the Bar and of the attorneys of this Court at the death of Dr. Trailokyanath Mitra, which happened suddenly last evening. He was a man who was universally respected on account of his ability and integrity, and his general professional standing as one of the oldest practitioners of this Court, was second to none. His death will be deeply felt both by the Bar and the attorneys.

Babu Hem Chunder Bannerji, the Senior Government Pleader, said:—I have to add to the regret expressed by the learned Advocate-General, the regret felt by the pleaders of this Court at the sad loss which has occurred by the death of Dr. Trailokyanath Mitra, who was a man of great academic distinction, and who had achieved great success in life. He took an active part in all measures which affected the interest of his countrymen, and he was always conscientious in the discharge of his duties, both public and private. It is difficult to realise the great loss that we have suffered, and his death has left vacant a place which, I think, cannot be easily filled.

The Chief Justice said:—Mr. Advocate-General and Babu Hem Chunder Bannerji,—We heard with great regret on arrival at Court this morning of the death of this gentleman and of the sudden character of it, which makes the death more terrible. I am sure, speaking for myself, and I think for all the Judges with whom I have had any opportunity of speaking, that we entirely

agree in the expression of respect for his memory and of respect for the way in which he always did his work, and for his character both as a public man and as a professional man. His loss, as Babu Hem Chunder so justly said, is one which will be felt, and his place will not be easily filled.

Mr. Justice Macpherson, who sat with Mr. Justice Bannerji on the Bench taking the Presidency group, on taking his seat yesterday morning said:—I desire to express the very deep regret with which I have heard of the sudden and untimely death of Dr. Trailokyanath Mitra. He was one of the leading practitioners of this Court, and had gained not only the regard and esteem of all his colleagues with whom he worked but I may say uniformly of all the Judges before whom he practised. His loss is one which it will be difficult to replace.

Bannerji, J., said:—I had the opportunity of knowing the late Dr. T. N. Mitra more intimately than my learned colleagues. Dr. T. N. Mitra was one of the most brilliant students of his college, one of the most distinguished graduates of his University, and one of the leading vakils of this Court. His varied learning, his great ability, his unblemished character, his unostentatious independence, and his general urbanity of manner won for him the respect of all who came in contact with him. The heavy loss occasioned by his untimely death must be felt for a long time.

Babu Sarada Churn Mitter, replying on behalf of the vakils, said:—I express the opinion of the profession to which I belong, when I say that we deeply regret the loss of our learned friend, Dr. Trailokyanath Mitra. He was an able advocate, and as a friend he was very sincere and active, with the utmost honesty. By his death we have not only lost a leading pleader, but a man who was dear to our country for the good he was doing. He has been cut off in the midst of a career of great usefulness.

Sir Henry Prinsep, Mr. Justice Norris and Mr. Justice Pigot also spoke very feelingly and in high terms. Unfortunately their speeches were not reported.

We give below an extract from the Minutes of the Faculty of Law, dated the 26th April 1895:—

"The Faculty have heard with deep regret of the sudden death of Dr. Trailokyanath Mitra. Dr. Mitra obtained the highest distinction of the University in Arts and in Law, and adorned them in every sphere of life he was called upon to occupy. One of the foremost members of the Faculty, he worthily represented them more than once in the Syndicate, and was their President elect for the ensuing year when he passed away. As a member of the Bar, he was distinguished for his sound knowledge of law, for his effective advocacy, and for thorough conscientiousness in the discharge of his duties. His lectures on the 'Hindu Widow' are among the most valuable in the Tagore Law Series. The Faculty resolve to place on record their deep sense of the loss they have sustained by his death, and their high appreciation of his character and attainments."

The Vakils' Association, High Court, passed the following resolution at a meeting specially held for the purpose on the 24th April 1895:—

"The Vakils' Association resolve to place on record their deep sense of the irreparable loss which the profession, and in particular their own body, have sustained by the untimely and sudden death of Dr. Trailokyanath Mitra. A distinguished scholar, a learned lawyer, a successful advocate, Dr. Mitra was held in high esteem both by the Bench and by the Bar. To general and professional ability he added a devotion to duty, an integrity of purpose, and a stamina of character, which won him universal confidence. Affable, unassuming, and genial, he was the type of a perfect gentleman. In the midst of an engrossing practice, he was ever ready to bear the burden of his country's service. All in all, it would be difficult to supply his place as a man, as a citizen, and as a member of the profession."

Similar resolutions were also passed by the Hugly Bar Association, by the Municipal Corporation of Serampur, and various other Associations too numerous to be mentioned here.

Dr. Trailokyanath was the architect of his own fortune. In early life, he knew "chill penury" well.

enough, but this did not "repress his noble rage." He had to walk every day from Konnagur to Serampur to attend school, and had not even an umbrella to protect his head from the sun and the rain. He had no shirt to put on before he passed the Entrance Examination, and his teacher frequently took him to task on this account. He had often to go without tiffin, and sometimes at tiffin-time, when hunger was very keen, he had to appease it by chewing the raw fruits of a tree which stood close to the school compound. But his was a spirit which the frowns of adversity could never daunt. By dint of energy and perseverance, he pushed on and on, till at last the son of the poor clerk became one of the most prominent and honoured citizens of Calcutta. It is said that when, shortly after his marriage, his father-in-law visited his house at Konnagur, he was greatly dejected, and deplored the lot of his daughter. But the gentleman lived long enough to see Dr. Trailokyanath quite in a blaze of glory. A palatial structure now stands on the site of the old ancestral hut, and the family who formerly could scarcely hold up their heads among their neighbours are now among the richest in the neighbourhood, and can count their wealth by lakhs.

The domestic life of Dr. Trailokyanath was the happiest possible. Tranquility and peace seemed to reign where he lived. He was a good son, a good brother, a good husband and a good father. His love for children, especially his little grandchildren, was very great. It was a pleasure to see them hang about him, each little child taking him into its confidence, and with pouting lips, pouring out its little heart to him; while the good man seemed quite to sympathise with their little joys and griefs. What a shout of joy they raised when he returned home from Court, and how happy he looked to meet them!

One of the prominent traits of his character was his simplicity. He was free from ostentation of any sort, and he did not know what pride was. Calmly and quietly he went through his daily round of duties, working hard and with method. As a member of the Bar, he was universally liked. He mixed very freely with his juniors. The news of Dr. Trailokyanath's death was received by them with feelings of the deepest sorrow, for they felt that in him they had lost not only a brilliant member of their body, but also a dear friend with whom it was always a pleasure to say a kind word or do a good turn to them whenever the opportunity presented itself to him. Gifted by nature with a heart that flowed with the milk of human kindness, the very pattern of good breeding and courtesy, Dr. Trailokyanath possessed the rare quality of endearing himself to every one with whom he came in contact, and no death was within recent years more sincerely and universally mourned by the members of the legal profession than that of the talented subject of this sketch.

In politics, he belonged to the party of reform. He was a staunch supporter of the Indian National Congress, and took a very prominent part in the deliberations of the Madras Congress held in 1887.

A word about his morals. He was every inch an upright man, *sans peur et sans reproche*. His was

an ideal character, which those who still have to win their spurs will do well to imitate. Even his enemies will not question his morals. He was a teetotaler and never even smoked in his life.

But had he not his faults as well? No doubt he had. He was but mortal, and who of us, alas! is perfect? Even the sage of Chelsea, while offering incense to the shrine of his heroes, does not regard them as perfect. We have taken pains to set forth his virtues only, for

"The evil that men do lives after them,
The good is oft interred with their bones."

Moreover the 'evil' in Dr. Trailokyanath's life may be compared to those dark spots on the disc of the moon which, as the bard of Ojjin puts it, are merged in the lunar effulgence.

Such was Dr. Trailokyanath Mitra, a man of culture even according to the modern lofty ideal,—for had he not both sweetness and light?—a man of integrity and honour, a liberal-minded man of broad sympathies and noble instincts, a most estimable man,—in one word, a man of whom any country and any community may justly be proud. But in that awful region to which his soul has winged its course, there may be a standard which is different from the mortal one, and we cannot better conclude this sketch than in the language of the poet breathing a calm and pious resignation—

"No further seek his merits to disclose,
Or draw his frailties from their dread abode,
There they alike in trembling hope repose,
The bosom of his Father and his God!"

The 18th April 1895.

LIST OF BOOKS.

SUITABLE FOR SCHOOL LIBRARIES.

I.—FICTION.

Author.	Title.	Publisher.
Adams, W. H. D.	Shore and Sea	Hodder and Stoughton.
" H. C.	Boy Cavaliers	Routledge.
Addison	Sir Roger de Coverley	Bell & Sons.
Aesop's Fables	"	Murray.
Aimard, Gustave	Tiger Slayer	Ward, Lock.
Ainsworth, Harrison	Tower of London	Routledge.
Andersen, Hans	Fairy Tales	Ward.
Baker, Sir Samuel	Cast up by the Sea	Macmillan.
Brabourne, Lord	Moonshine	Routledge.
" "	Queer Folk	"
" "	Uncle Joe's Stories	"
Church, A. J.	Stories from Homer	Seeley.
" "	Stories from Virgil	"
" "	Stories from Herodotus	"
" "	Three Greek Children	"
" "	Heroes and Kings	"
Doyle, A. Conan	Micah Clarke	Longmans.
Grimm	Fairy Tales	Ward, Lock.
Haggard, H. Rider	Allan Quartermain	Longmans.
Hughes, Tom	Tom Brown's School Days	Macmillan.
Kingsley, C.	Westward Ho!	"
" "	Hereward the Wake	"
" "	The Heroes	"
Lang, Andrew	Blue Fairy Book	Longmans.
" "	Red Fairy Book	"
" "	Green Fairy Book	"
Reid, Captain Mayne	Scalp Hunters	Routledge.
" "	Rifle Rangers	"
DeFoe	Robinson Crusoe	Routledge, Bell & Sons.
Russell, Clark W.	Frozen Pirate	Sampson Low.

Author.	Title.	Publisher.
Sandford and Merton ...	...	Ward, Lock.
Scott, Sir Walter ...	Talisman ...	Black.
" " ...	Quentin Durward ...	"
" " ...	Ivanhoe ...	"
" " ...	Pirate ...	"
" " ...	Tales of a Grandfather 2 (vols.) ...	Routledge.
Stanley, H. M. ...	My Kalulu ...	Sampson Low.
Stevenson, R. L. ...	Kidnapped ...	Cassell.
" " ...	Treasure Island ...	"
Stowe, Harriet B. ...	Uncle Tom's Cabin ...	Nisbet.
Swiss Family Robinson	.....	Heywood.
Verne, Jules ...	From the Earth to the Moon ...	Routledge.
" " ...	20,000 Leagues under the Sea ...	"
" " ...	Round the Moon ...	"
" " ...	Round the World in 80 Days ...	"
" " ...	Three Englishmen and Three Russians ...	"

II.—BIOGRAPHY.

Arnold-Forster, A. & M.	Born a King ...	Cassell.
Barrow, Sir John ...	Life of Peter the Great ...	Nimmo.
Besant, Walter ...	Life of Captain Cook ...	Macmillan.
Bompas, George C. ...	Life of Frank Buckland ...	Smith, Elder.
Bruce, Charles ...	Inspiring Lives ...	Nimmo.
" " ...	John Lawrence ...	"
Butler, Sir W. ...	Gordon ...	Macmillan.
Columbus, Life of ...	.....	Bell & Sons.
Corbett, Julian ...	Francis Drake ...	Macmillan.
Edmonds, H. ...	Well Spent Lives ...	Kegan Paul.
Famous Boys ...	.....	Ward, Lock.
From Log Cabin to White House ...	.....	Ward, Lock.
Galileo, Story of ...	.....	Nelson.
Heroes of Invention and Discovery ...	.....	Nimmo.
Heroes of the Desert ...	.....	Nelson.
Hughes, Tom ...	Livingstone ...	Macmillan.
Lives of Famous Travellers ...	.....	Nimmo.
Markham, Clement ...	Famous Sailors ...	Cassell.
Napoleon, Life of ...	.....	Nimmo.
Risen by Perseverance ...	.....	"
Smith, G. Barnett ...	Life of Queen Victoria ...	Routledge.
Southey, Robert ...	Life of Nelson ...	Bell.
Tomlinson, E. M. ...	Benjamin Franklin ...	Cassell.
Towle, G. M. ...	Drake ...	Nelson.
" " ...	Sir Walter Raleigh ...	"
" " ...	Pizzaro ...	"
" " ...	Magellan ...	"
Wilson, Sir Charles ...	Lord Clive ...	Macmillan.

III.—HISTORY.

Alexander, Mrs. ...	Heroes of the Crusades ...	Griffith, Farran.
Clarendon's History of the Rebellion ...	.....	Percival.
Conner, Miss ...	History of Ireland ...	Dean.
Freeman, E. A. ...	Old English History ...	Macmillan.
Goodby, E. ...	England of Shakespeare ...	Cassell.
Great Historic Events... History of Scotland ...	.....	Chambers.
Hughes, Thomas ...	Alfred the Great ...	Percival.
Mackenzie, R. ...	The Nineteenth Century ...	Macmillan.
Picturesque History of England ...	.....	Nelson.
Pollard, Mrs. ...	True Stories from Greek History ...	Philip & Son.
" " ...	True Stories from Ro- man History ...	Griffith, Farran.
Potter, F. Scarlett ...	Heroes of the North ...	S. P. C. K.
Ranking, B. M. ...	Stories from Italian History ...	"
Stories in American History ...	.....	Nelson.

IV.—POPULAR SCIENCE.

Ball, Sir Robert S. ...	A Romance of the Moon ...	S. P. C. K.
" " ...	Starland ...	Cassell.
Buckland, Frank ...	Animal Life ...	Smith, Elder.
" " ...	Curiosities of Natural History, 4 Series ...	Bentley.
Buckley, Arabella B. ...	Fairy Land of Science ...	Stanford.
" " ...	Through Magic Glasses ...	"

Author.	Title.	Publisher.
Buffon's Natural His- tory ...	...	Warne.
Burnley, James ...	Romance of Invention ...	Cassell.
Darwin, Charles ...	Voyage of a Naturalist ...	Murray.
Frith, Henry ...	Triumphs of Steam ...	Griffith, Farran.
" " ...	Triumphs of Modern En- gineering ...	"
Giberne, Agnes ...	World's Foundation ...	Seeley.
" " ...	Sun, Moon and Stars ...	"
" " ...	Among the Stars ...	"
Gosse, P. H. ...	Romance of Natural History ...	Nisbet.
" " ...	Land and Sea ...	"
Green, A. H. ...	Birth and Growth of Worlds ...	S. P. C. K.
Kingsley, C. ...	Madam How and Lady Why ...	Macmillan.
" " ...	Glaucous ...	"
Lee, R. ...	Anecdotes of Animals ...	Griffith, Farran.
" " ...	Anecdotes of Birds and Fishes ...	"
Lodge, Oliver ...	Pioneers of Science ...	Macmillan.
Lubbock, Sir John ...	Chapters in Natural History ...	National Society.
" " ...	Intelligence of Animals ...	Kegan Paul.
" " ...	Beauties of Nature ...	Macmillan.
" " ...	Flowers, Fruits & Leaves ...	"
" " ...	Ants, Bees, and Wasps ...	Kegan Paul.
Macadam, S. ...	Chemistry of Common Things ...	Nelson.
Maury, Physical Geo- graphy of the Sea ...	.....	"
Natural History Ram- bles ...	.....	"
In search of Minerals ...	.....	S. P. C. K.
Lakes and Rivers ...	.....	"
Lane and Field ...	.....	"
Mountain and Moor ...	.....	"
Ponds and Ditches ...	.....	"
The Sea Shore ...	.....	"
The Woodlands ...	.....	"
Underground ...	.....	"
Proctor, R. A. ...	Half Hours with the Stars ...	Allen.
Tidy, C. M. ...	Story of a Tinder Box ...	S. P. C. K.
White, Gilbert ...	Natural History of Sel- borne ...	Warne.
Wood, Rev. J. G. ...	My Back Yard Zoo ...	Isbister.
" " ...	Romance of Animal Life ...	"

V.—TRAVELS AND ADVENTURES.

Amazon & its Wonders ...	.....	Nelson.
Anson's Voyage Round the World ...	.....	Nimmo.
Armada, Story of ...	.....	Nelson.
Baker, Sir Samuel ...	True Tales for my Grandsons ...	Macmillan.
" " ...	Eight Years in Ceylon ...	Longmans.
Ballantyne, R. M. ...	Hudson Bay ...	Nelson.
Barker, Lady ...	Station Life in New Zealand ...	Macmillan.
Brassey, Lady ...	Voyage in the <i>Sarabann</i> ...	Longmans.
" " ...	Three Voyages in the <i>Sagham</i> ...	"
Bruce, Charles ...	Stirring Adventures in African Travel ...	Nimmo.
" " ...	Graphic Scenes in Afri- can Story ...	"
Bruce's Travels in Abyss- inia ...	.....	"
Burnaby, F. ...	Ride to Khiva ...	Cassell.
Cameron, Commander ...	In Savage Africa ...	Nelson.
Cook's Voyages Round the World ...	.....	Nimmo.
Darwin, Charles ...	Voyage of H.M.S. <i>Beagle</i> ...	Nelson.
Drake's Voyage Round the World ...	.....	Nimmo.
Franklin and North- West Passage ...	.....	Phillip & Son.
Gibraltar and its Sieges ...	.....	Nelson.
Gilmore Parker ...	Travel, War, and Ship- wreck ...	Griffith, Farran.
Humboldt's Travels ...	.....	Nelson.
Isles of the Pacific ...	.....	Cassell.
Jones, M. ...	Travels in Tartary ...	Nelson.
" " ...	Dr. Kane, the Arctic Hero ...	"
Kane, Dr. ...	The Far North ...	Nimmo.

Author.	Title.	Publisher.
Knollys, Colonel	Victoria Cross in India	Dean.
" "	Victoria Cross in the Crimea	" "
Livingstone in Central Africa		Philip & Son.
MacGregor, John	1,000 Miles in Rob Roy Canoe	Sampson Low.
Mungo Park, Life and Travels of		Ninmo.
Mungo Park and the Niger		Philip & Son.
Russell, W. Clark	Dampier's Voyages	Macmillan.
Search for Franklin		Nelson.
Stanley, H. M.	How I found Livingstone	Sampson Low.
" "	Through the Dark Continent	" "
St. Johnston, A.	Camping among Cannibals	MacMillan.
Waterton, C.	Wanderings in South America	Nelson.
VI.—GAMES.		
Association Football		Bell.
Boys' Handy Book of Games		Ward Lock.
Grace, Dr. W. G.	A Handbook of Cricket	Rel. Tract Society.
Rugby Football		Bell.
Sports and Pastimes		Cassell.
Stool, A. G.	Cricket	Routledge.
VII.—CRICKET BOOKS.		
Animal Kingdom, Picture Gallery of Part I		Gill & Sons.
" " " " " II		" "
" " " " " III		" "
Pictorial Architecture of Greece and Sicily		S. P. C. K.
" " " " " British Isles		" "
" " " " " Geography		" "
" " " " " Tour of the World		Warne.
" " " " " Treasury of Famous Men		" "
Picture Natural History of Birds		Routledge.
" " " " " Animals		" "
" " " " " Fishes		" "
" " " " " History of England		" "
Picturesque England		Warne.
" " " " " Scotland		" "
Weir, Harrison	Birds, Beasts and Fishes	Routledge.
VIII.—MISCELLANEOUS.		
Smiles, Samuel	Self-help	Murray.
" "	Character	" "
" "	Thrift	" "
" "	Duty	" "

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name, even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—Looking for some papers in my paper-box for last year, I find the following letter addressed to Babu Krishnmal Mukherjee by the late Babu Bankim Chander. It is on the subject of coining new words, and needs no introduction.

Yours faithfully,

15th July 1895.

B. L. M.

THE LETTER.

CALCUTTA,

27th February 1894.

DEAR SIR,—I believe we have no word in our language to signify the "challenge of a sentinel"—at least I know of none. We may possibly coin a word to signify it; but I am against coining new words. The plan I recommend is to have recourse to a periphrasis where the adoption of the English word is not practicable; where it is *practicable*, the English word should be boldly imported into the language. Our language has been enriched by large importations from Arabic and Persian, and I do not see why we should be so jealous of English words. Unnecessary purism is a great evil.

Yours faithfully,

(Sd) BANKIM CHANDER CHATTERJEE.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

ALBERT COLLEGE.

THE LATE KRISHNA BIHARI SEN.—We cannot begin our report of the present session without a tear of regret at the untimely end of our late Rector, Babu Krishna Bihari Sen. All his friends and admirers know how profound a scholar he was, and at the same time his simplicity was a wonder to all. Lately he had been suffering from diabetes and could not regularly attend college, and it was this fell disease that carried him to the land of peace and eternity. His death took place on Wednesday, the 29th May last. The management of the college is now entrusted to the care of a Committee, presided over by Babu Kali Churn Banerji, M.A. and B.L. Babu Bholanath Paul, M.A., formerly Head Master of the Hare School, has been appointed in the place of our late and lamented Rector. The Committee by their sound, judicious, and upright management is showing that the Albert College is not going to disappear with the death of its most able founder. Our college is now prospering as well as it was under the late Rector.

THE A. C. ATHLETIC CLUB—Gymnastic class is in full swing. The football is also going on; but we are sorry the college did not send up a team to compete for the Bholanath Paul Challenge Cup competition.

THE result of the last F. A. Examination was satisfactory. One student passed in the 1st division, and the total number of students passed is 25. We hope under the new management the college will show brighter results in future.

THE A. C. DEBATING CLUB is not regularly holding its meetings. We would earnestly advise our friends to hold their meetings regularly.

L. M. S. INSTITUTION, BHOWANIPUR.

AFTER a long summer vacation of more than two months our Institution re-opened on the 10th ultimo at the usual hour with fresh vigour and activity on the parts of both the teachers and the taught. The new first and third year classes were opened on the 15th; and regular college-work began from the same date, the intervening five days being occupied by the third periodical college examination.

The College Laboratory, thanks to the Principal of our Institution, shows considerable improvement this year, and is furnished with a large regular gallery and a few important scientific instruments. We must add here that B. M. Mazumdar, M.A., Professor of Science, is giving much pleasure and satisfaction to his students by his able lectures and experiments.

Every possible expedient has been studied to provide good teaching for college men, and from the unusual care our worthy Principal is taking of students, we may hope that the result of the work of this session will prove quite good and satisfactory.

The Debating Society has called no meeting at all for a long time. This is chiefly due to the dismissal of the last second and fourth year classes, and I regret to say, to the want of interest and sympathy exhibited by the new second and fourth year men during four or five months past. Such an indifferent conduct is, indeed, utterly unbecoming of promising young men, especially when the object of their indifference is something which distinctly aims at their own benefit. The first anniversary meeting of the Society is expected to come off very soon.

PRESIDENCY COLLEGE.

THE COLLEGE—Closed on 4th May and re-opened on 24th June. Mr. F. J. Rowe has rejoined the college, and has been made Principal, Calcutta Madrassa, in addition. Mr. J. H. Gilliland has been appointed to officiate in class II, and Messrs. J. C. Bose and C. R. Wilson in class III, of the Bengal Educational Service. Mr. W. Griffiths has been elected Registrar, Calcutta University, for two years more.

Of the candidates sent up for the last F. A. Examination only fifteen have passed in the first, thirty-one in the second, and thirty-six in the third division. Our college stands only 7th—the student (Abani Chandra Chatterji) being an ex-scholar of the Hindu School.

Of the candidates sent up for B. A., forty-two have passed with Honours (the college standing first in all the subjects, except Philosophy only, in which it stands only second), and fifty students have been successful in the Pass Course.

THE SCHOOLS—Closed on 11th May and re-opened on 17th June. The following is the table of "Passes": the Hindu and Hare Schools:—

<i>Hindu School.</i>		<i>Hare School.</i>	
Candidates sent up	... 86	Candidates sent up	... 25
Passed in 1st Divn.	... 13	Passed in 1st Divn.	... 4
" 2nd "	... 16	" 2nd "	... 2
" 3rd "	... 4	" 3rd "	... 9
Total	... 83	Total	... 15
Percentage	... 91	Percentage	... 60

RIPON COLLEGE.

COLLEGE DEPARTMENT.—The College Department of the above college was opened on the 10th June.

B. A. Degree Examination.—44 in the Pass Course and 3 in the Honour, one of them with double honours.

F. A. Examination.—5 in the first division (two of whom have secured senior scholarships); 17 in the second and 48 in the third. Keshab Chandra Chattopadhyay has been elected as Duff's Scholar in Physics and Chemistry.

New Appointments.—P. C. Bose, Esq., M.A., Babu S. C. Chakraborty, M.A., and another Junior Professor of Chemistry and Physics have been appointed as Professors of History and Political Economy, Sanskrit and Science respectively, *vice* P. C. Gupta, Esq., M.A., late Pandit Jogeshwar Vidyaratna and Babu Khirade Ch. Sen, M.A.

Special Class.—A special section of the second year class will be formed for the plucked students of the previous year.

Entrance Examination.—4 in the first division, 11 in the second, and 4 in the third. Chuni Lal Roy has stood 5th in order of merit, and another has secured a junior scholarship of the second grade.

Law Department.—Law Department of the Ripon College opened on the 17th June.

RAVENSHAW COLLEGE, CUTTACK.

COLLEGE.—Babu Ram Das Bhattacharyya, M.A., has been appointed successor of Babu Murali Dhar Banerjee. Our present Officiating Principal, Babu Nil Kanta Mazumdar, M.A., has been appointed temporary Principal of the Krishnagar College. We hear that Mr. N. L. Hallward, M.A. (Oxon), resumes charge of his office as Principal of our College on the 9th instant. The first-year students of our College have been compelled to attend an extra drawing class every day. This has proved to be a great hardship to them; and it materially affects their private studies in particular.

SCHOOL.—The senior mathematical teacher, Babu Karuna Sindhu Sinha, M.A. (who was under orders of a transfer), has, under temporary arrangements, been retained in our school. This will prove a great boon to the entrance class students, for otherwise the change would have interfered with their studies.

CLUBS AND SOCIETIES.

EDEN HINDU HOSTEL.

The new session of the hostel has opened with a great change. Henceforth, none but the Presidency College students will be admitted into the hostel as boarders. A concession has, however, very rightly been made in favour of old boarders, who are allowed to stay here even when they are not reading in the Presidency College. Students receiving a professional education, *i.e.*, in Law or Medicine, however, will not be allowed to remain here.

An attempt was made to build a third storey on the existing block so as to accommodate more students, but as the foundations were rather weak, the part built was pulled down with a heavy loss to the Government. A new block of buildings, consisting of a set of single-seated rooms, in three storeys, will be built on the grounds lying between the Hostel and the Senate House. It is proposed to put graduates only into these when it is complete.

Great as has been the change in the rules of the hostel, the change in the compound is hardly less. The football ground has been fenced round and turned into a timber-yard and workshop, and a *soorki* mill has been set up in the middle of it to the great inconvenience of the boarders especially as the wind is now southerly.

A much larger number of new boarders has come this year than previously, and there is rather a lack of *esprit de corps* which was formerly a marked feature of the hostel. Practice matches in a common football field would have quickly turned the present set of boarders into a well-knit company, but in the present state of the compound out-door games are out of the question. But the hostel boys have still managed to pick up a team consisting of some of the junior players of the last year and sent in their names for the Paul Challenge Cup competition.

The hostel monthly (the *Sakri*) has completed its first year, and the first issue of the second year has also been published in an enlarged form. The second and third numbers are to be published together as a joint number within a few days.

At this date, we are expecting the visits of some of the high functionaries of the Government to this institution.

MIRZAPORE PHENIX UNION.

We have nothing new to publish in this month. The business meeting took place in the month of June 1895. In this meeting our Vice-President, is allowed leave for nine months (from June 1895 to February 1896).

Babu C. L. Mitra, one of the Joint Secretaries, is appointed to act in his place.

Mr. A. Rai, one of the Joint Secretaries, is permitted to act independently as Secretary during the absence, on deputation, of Babu C. L. Mitra.

Mr. Ray, the Founder and Editor of our MSS. Journal *Entré Nous*, will not edit and conduct the paper during these months. Mr. G. C. Nundy, Extra Library Assistant, to be Officiating Editor during his absence. Mr. A. Rai, the Manager of *Entré Nous* and Babu B. N. Ghosh will act jointly as Sub-Editors (the latter for nine months, from June 1895 to February 1896, Mr. A. Rai (Junior) will act as Manager, *vice*, Mr. A. Rai. We offer our thanks to Babu Charu Chandra Dey for his kind presentation of some valuable books.

We hope that the public will encourage us by joining our club.

SIRCAR SPORTING AND DEBATING CLUB.

Since we last sent our report to the *Magazine*, we had had three meetings of the Debating section. One on the 7th April when Babu Hari Lal Mukherjee read a paper on "Education." The other on the 10th June when Babu Narendra Nath Mukherjee read a paper on "Town and Country life." The third was held on the 15th June when Babu Narendra Nath Sett read "England in the 18th Century," a quotation from Prof. Seeley's "Expansion of England." The advent of rains has practically debarred members from joining the Sporting section for out-door exercises. We take this occasion of expressing our sincerest thankfulness to Raja Ranajit Sing, of Nashipur, for having assisted the Club recently by means of a handsome donation.

THE COLLEGE STUDENTS' UNION CLUB.

No meeting of this Club could be held this month, owing to the unavoidable absence of some of its members.

THE SUHRID SAMMILANI SABHA.

It is very satisfying to notice that our association has completed the fourth year of its existence on the 6th May 1895. We are also very glad to notice that the members, who laid the foundation of the Sabha, are still taking the same interest without any lack of energy.

After our last meeting, reported in your *Magazine*, there were two meetings in both of which the members had good scope of debate; the subjects of the debate being (I) "Widow Marriage," (II) "Is State legislation necessary to remove certain evils existing in the marriage customs of our country?" On the 25th April 1895 was opened the first debate by Babu Jivan Krishna Baittyacharya, M.A., under the presidency of Mr. A. C.

Roy, in which the advocates of widow marriage, after a great opposition of those against it, carried the day, and the second on the 11th May 1895 by Mr. Sachindra Nath Mookerjee. Mr. Mookerjee proposed the following resolution which was negatived by a large majority :—

"That in the opinion of this house, State Legislation is necessary to remove certain evils existing in the marriage customs of this country." Babu J. K. Buttyacharya, B.A., was in the chair. A meeting of the Executive Committee was held on the 26th April at 5 P.M. Some dozen questions were asked by the members of the Committee to the Secretaries. A similar meeting was held on the 13th May at 5-30 P.M., in which some minor affairs were transacted.

On the 1st of June, the ordinary meeting was adjourned to commemorate the memory of the late Bhai Kristo Behari Sen.

YOUNG MEN'S READING-ROOMS AND LITERARY ASSOCIATION.

A MEETING of the members of the Managing Committee was held in the month of June in which a new arrangement has been made to conduct the business of the library.

Babu Baroda Charan Mukherjee, B.A., and Mr. Khagendra Nath Mitter applied for a leave of six months and the leave was granted.

The members are all pleased with the Secretary Babu Asutosh Chackravarti for his faithful discharge of duty.

Babu Gopal Chandra Mukherjee of the Local Bar feels a great interest for our library, and we are, therefore, highly thankful to him.

THE ONE PER CENT GRANT FOR PRIMARY EDUCATION.

Statement showing the distribution of Rs. 44,743, being the one per cent. grant for primary education from the estimated collections in Government Estates during the year 1895-96. The grant is administered by the Magistrate or Deputy Commissioner of the district.

Divisions.	Districts.	Amount of grant.	
		Rs.	Rs.
BURDWAN	Burdwan	82	
	Birbhum	1	
	Bankura	10	
	Midnapore	5,002	
	Hooghly and Howrah	387	5,482
PRESIDENCY	24-Parganas	2,846	
	Nadia	345	
	Murshidabad	461	
	Jessore	67	
	Khulna	1,103	4,822
RAJSHAH	Rajshahi	107	
	Dinajpur	5	
	Jalpaiguri	4,738	
	Darjeeling	1,321	
	Rangpur	6	
	Bogra	419	
	Pabna	311	6,907
DACCA	Dacca	485	
	Mymonsingh	310	
	Faridpur	1,318	
	Backergunge	4,896	6,989
CHITTAGONG	Tippera	1,345	
	Noakhali	1,401	
	Chittagong	4,283	7,029
PATNA	Patna	595	
	Gaya	1,337	
	Shahabad	1,212	
	Saran	117	
	Champaran	2	
	Muzaffarpur	111	
	Darbhanga	53	3,427

BHAGALPUR	Monghyr	746	
	Bhagalpur	385	
	Purnea	47	
	Malda	333	
	Sonthal Parganas	1,593	3,103
ORISSA	Cuttack	417	
	Balasore	275	
	Angul and Khondmals	602	
	Puri	3,433	4,727
CHOTA NAGPUR	Hazaribagh	767	
	Lohardaga	268	
	Palamau	764	
	Singbhum	458	2,257
			Total ... 41,743

FOOTBALL.

BHOLANATH PAL CHALLENGE CUP.

NINETEEN teams in all have entered for competition in the above trophy. Ties were drawn on Monday, the 8th of July last in the hall of the Society for the higher training of young men. Representatives from the various Clubs which have entered were present, and Mr. C. R. Wilson presided on the occasion. The following is the result of the ties drawn :—

FIRST ROUND.

(To be played off by the 25th July.)

1. Hare Sporting vs. Wellington.
2. Wellesley (jr.) vs. Suburb Borders.
3. Howrah vs. C. E. College, Seebpore.
4. Muhammadan F. C. vs. Olympic Institute.
5. Victoria Sporting Club vs. Hindu School F. C.
6. Wellesley (sr.) vs. Youngmen's Sporting Association.
7. Oriental F. C. vs. Surhid F. C.
8. National F. C. vs. Arkuli F. C.
9. David Hare A. C. vs. Fort William Arsenal.
10. Kumartuli F. C.—A bye.

SECOND ROUND.

(To be played off by the 6th of August.)

- A. Winner of 6 vs. Winner of 7.
- B. Winner of 1 vs. Winner of 5.
- C. Winner of 3 vs. Winner of 4.
- D. Winner of 2 vs. Winner of 9.
- E. Winner of 8 vs. Kumartuli F. C.

THIRD ROUND.

(To be played off by the 15th August.)

- X. Winner of B. vs. Winner of D.
- Y. Winner of A. vs. Winner of C. E. is a bye.

SEMI-FINAL.

(To be played off by the 20th August.)

Winner of X. vs. Winner of Y. E. remains a bye.

FINAL.

(To be played off by the 25th August.)

Winner of the Semi-final vs. E.

These matches may be played on any one of the following grounds :—

Sova Bazaar.
Town Club.
Wellington Club.
Presidency College.

In all other points the rules of the Indian Football Association will be observed.

There shall be a Council of 5 for settling disputes, if any, consisting of the following gentlemen :—

The Rev. F. W. Douglas.
" J. P. Hewitt.
Babu Sarada Ranjan Ray.
" Kally Churn Mitra.
" Rajendralal Singha (Secretary).
Maulvi Abdul Qadir.

Three to form a quorum.



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|---|-----|----|
| ১। ঋগ্বেদ সংহিতা (মূল সংস্কৃত) | ... | ৩ |
| ২। ঋগ্বেদ সংহিতা (বঙ্গানুবাদ) | ... | ৭ |
| ৩। হিন্দুশাস্ত্র, শ্রীমদ্রবত সামশ্রমী,
শ্রীকৃষ্ণকমল ভট্টাচার্য্য, শ্রীহরপ্রসাদ শাস্ত্রী,
শ্রীকালীবর বেদানন্দবাগীশ, শ্রীহেমচন্দ্র ভট্টাচার্য্য,
৮ বক্রিমচন্দ্র চট্টোপাধ্যায় ও শ্রীরমেশচন্দ্র দত্ত
কর্তৃক প্রকাশিত। ৮ ভাগে সম্পূর্ণ।
প্রথম ভাগ বেদ সংহিতা | ... | ১ |
| দ্বিতীয় ভাগ ব্রাহ্মণ, আরণ্যক ও উপনিষদ | ... | ১ |
| তৃতীয় ভাগ কল্পসূত্র | ... | ১ |
| অন্যান্য ভাগ সংকলিত হইতেছে। | | |
| ৪। বঙ্গ বিজ্ঞেতা (উপন্যাস)। | ... | ১০ |
| ৫। জীবন সন্ধ্যা | এ | ১০ |
| ৬। মাদবী কল্পণ | এ | ১০ |
| ৭। জীবন প্রভাত | এ | ১০ |
| ৮। সংসার | এ | ১০ |
| ৯। সমাজ | এ | ১০ |
| ১০। ভারতবর্ষের ইতিহাস, প্রথম শিক্ষা | ... | ৫ |

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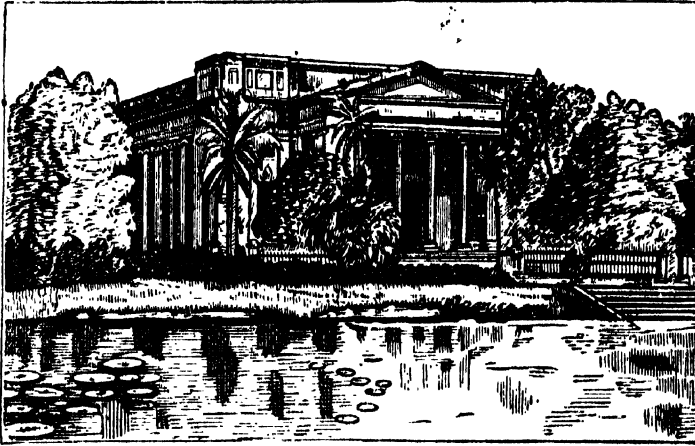
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NOTES AND NEWS.

THE Faculty of Law have recommended that Babu Rancharan Mitra, M.A., B.L., be elected Tagore Law Professor for the year 1895-96, and that the subject of the lectures be the Law of Joint Property and Partition in British India, including the procedure relating thereto.

THE subjects proposed for the Tagore Law Lectures of 1896-97 are—

- (a) The Law relating to Injunctions and Receivers in British India.
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THE Syndicate have resolved to recommend to the Governor-General of India in Council that the Hindu High School, Jaffna, Ceylon, be affiliated to the University in Arts up to the F.A. standard.

ON the results of the Tagore Law examination held by Babu Saradacharan Mitra, M.A., B.L., a gold medal has been awarded to Jnan Saran Chakrabarti who stood first at the examination. A silver medal has also been awarded to each of the following candidates who secured equal marks at the examination and stood second in order of merit:—Dwarkanath Mitra and Provas Chandra Mitra.

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Fessenden's "Elements of Physics" (Macmillan & Co.); supplemented, for Light and Electricity, by Balfour Stewart's "Lessons in Elementary Physics" (Macmillan & Co.).

AN EXAMINATION INTO THE PRESENT SYSTEM OF SCHOOL-INSTRUCTION AND A SCHEME OF REFORM.

(By Satish Chandra Mukerjee, M.A.)

THE present paper in its main outlines was originally submitted to a body of distinguished gentlemen, some of whom direct the affairs of some well-known educational institutions in and near Calcutta, and are prominently connected with the University. The outline scheme which the original draft embodied having been approved generally, I was requested to elaborate and develop it in many points which discussion had elicited, and to re-submit the same for further consideration with a view to its adoption in the schools under their control.

I have had also the advantage of consulting several senior teachers and head masters of schools on the subject, and have been led to believe that a wider publication of my views might lead to practical good.

Having been connected with the work of teaching for the last ten years and more in schools and colleges, I have been painfully convinced of the fact that the students of our schools (I will not speak of colleges in this connection) are not properly cared for. The reasons are not many, but they are real. And first and foremost amongst the causes are that, in too many instances, the imparting of a sound

education is not so much the end kept in view by the authorities as the maintenance and prosperity of the school as a *concern*. The multiplication of schools, the laxity of discipline among boys, and the absence of all checks against shallowness, the bane of native Indian character, all follow as a matter of course. Nor is public opinion sufficiently informed to be able to keep a vigilant watch on the ways and methods of our school authorities. Educated persons who have made their mark in the world find themselves hopelessly at sea when called upon to direct the studies of their own children. They might be very able men, distinguished in every other respect, in their own sphere of work, but their ideas on the subject of how to train their own boys are oftentimes immature, impractical, and of a negative character. To them school-masters are born *experts* to whose superior judgment they must surrender themselves, and so, while everything else is subjected to criticism, schools and school-masters enjoy the rare privilege of pursuing the even tenor of their ways without let or hindrance. Our best men are unwilling to meddle in the mysteries of school-teaching. Of criticism on the iniquities of the University there is much, and it is not denied that they do not serve their purpose or are wholly groundless. But it is humbly submitted that if we realized our duties more thoroughly, we should know how to help ourselves first, by taking an interest in the affairs of places where the early years of our young ones are spent, before seeking the aid of those who are less amenable to our influence. Newspaper-writers crying down University education as injurious to the health and morals of Indian students hardly appreciate to what extent our own negligence and apathy in not bringing the influence of informed public opinion to bear on the affairs of schools to which we send our children is responsible for the state of things of which we so justly complain. There is an implied consensus of opinion that things will not mend unless something turns up, unless in fact an external body like the University or the Government of India rouse themselves to a sense of their greater responsibilities and make things straight for us.

In considering the subject of school-instruction, one has to take into account three elements: (1) the scholars; (2) the tutors; and (3) the system. They all act and react upon one another, and it is therefore necessary to consider how each might be made to yield maximum results. It is well known that intelligent students willing to work could get on sufficiently well with but little help from their tutors or from the system. On the other hand, able and conscientious teachers know how to reclaim by personal influence even the most refractory boys and turn them into good working material, even where the system affords no opportunities of enforcing effective discipline. And lastly, the system itself has no mean influence in determining, one way or the other, the scholar's attitude towards his studies and the tutor's towards his work. Under the present system, for instance, of school-instruction, where boys of widely unequal merit and attainments in every branch of

study are herded together and treated of as a homogeneous whole and placed under the tuition of one teacher at a time during the different hours of the day, tutors gradually cease to take a living interest in their work from a sense of the helplessness of their position, and the scholars themselves silently deteriorate or are prevented from rising to the full height of their powers. To those, therefore, who would care to examine into the mechanism of school-instruction as it is at the present day, it would appear that, on the whole, there is little of life either in the teachers or the students, and that everything is dull, dreary, monotonous, mechanical. The apathy of my fellow-countrymen in matters so near to themselves, and in regard to which it is within their power to exercise so wholesome an influence if they would but sufficiently educate themselves in regard to them, requires to be a little disturbed. For a better class of tutors whose interest in their work shall not be proportionate to their pay, and a better system of imparting instruction under which work shall be more a source of pleasure and profit than a burden, are not less imperatively needed in the interest of the country than many another thing of alleged greater importance. With these words, by way of preface, I proceed to a more detailed examination of the present system of school-instruction and expound a programme of reform.

The total number of boys in all the different classes of a school, excepting those of the first or entrance class, I call *X*. These *X* boys receive lessons in four recognised subjects, namely, English (which includes Grammar), Mathematics (Elementary), Sanskrit (which for my purposes includes Bengali), and History (which includes Geography). These *X* boys are at present divided into eight groups called classes. The method of grouping of different boys under different classes is ordinarily based upon considerations of an average, the individual scholar's attainments in the four different subjects being considered in the lump. Thus a boy who is good enough for the third class in English and History may not be so good as regards the rest of the subjects, and may, indeed, be fit only for the fifth. In such a case, an average is struck, the boy being enrolled in the fourth. Similarly a boy of the fourth class may, in respect of Sanskrit, be very well qualified for the third or even a higher class; but being considerably deficient in the other subjects, he has to be put down for the fourth. In this way, boys who belong to the same class show marked disparity amongst themselves in their attainments in each of the different subjects taught, and are put in the same form solely from considerations of an arbitrary quality based upon an imaginary average. Such a system as I have sought to describe introduces a degree of confusion into the machinery of school instruction, which becomes apparent only when the *real* progress of a student is tested in or outside the school-room.

To remedy this evil, it is proposed to bring together for purposes of instruction in a particular subject in a particular hour only such boys as are of the same or about the same order of attainments and ability in respect of that particular subject. Thus the *X*

boys aforesaid I graduate in a descending order of merit in English under eight groups, each group containing more homogeneous elements than what are to be found at present. I repeat the process with respect to Sanskrit and construct eight fresh ascending or descending groups on the principle indicated. It is clear that these latter groups may not be the eight former groups. Because all the boys of the same English group may not possess with respect to one another the same amount of knowledge in Sanskrit. Thus the eight Sanskrit groups may be altogether eight fresh groups. In both cases, we have eight groups, though their composition necessarily varies. Similarly, we get eight fresh groups in Mathematics and eight fresh ones in History. The present system of *class-making* is one essentially different from the suggested procedure; because in a *class*, as at present constituted, we have a company of boys arbitrarily assumed to be, and treated as, a homogeneous whole, as explained in a previous paragraph, not in respect of one particular subject only, but in respect of every one of the four recognised subjects.

Understanding the word *class*, therefore, to mean, as applied to existing schools in the metropolis and elsewhere, a number of boys of very unequal attainments in respect of everyone of the four recognised subjects, sitting together to receive instruction on the same books at the same time in the same room, it is clear from what I have said that there shall be no *classes for purposes of instruction* under my system. The division into *classes* will have to be retained, as I shall presently explain, but for a different purpose, not for purposes of *instruction*. For the latter, indeed, *classes*, in the sense in which the word has been intended, might as well be said to cease to exist. There will be eight *progress-rooms* for the *X* boys aforesaid in which in a particular hour say, the first, the eight English groups aforesaid should be required to sit each in the particular room of progress reserved for it. When the hour for English is over, Sanskrit may be taught in the same room of progress in which English was taught, but the same group of boys will not, as now, sit in that room to receive lessons in Sanskrit. Every hour a fresh group will have to be formed for the particular subject to be taught in that hour in a particular room of progress, because here, unlike what exists now, the group that will sit together in a particular room of progress in a particular hour must be fit for that room of progress in that particular hour. Which group will sit, say in *progress-room A*—the highest room of progress—to receive lessons in Mathematics in a particular hour will have previously to be determined and made known to the boys. The same rule applies in the case of the other subjects, each boy knowing beforehand to which of the eight rooms of progress he will have to migrate each hour in order to receive lessons in a particular subject according to the prescribed routine. Thus, every day there will be the same subjects taught, only instead of the same boys sitting in the same room for all the different hours of the day, there will be a new class formed every

hour for each *progress-room*. At present arrangements exist for the teaching of nine classes (including the First or Entrance) for a given number of hours, namely, five daily. Under the system proposed, the same number of classes will remain, and the school will not last longer than from 10-30 A.M. to 4 P.M. Evidently, therefore, the staff, if sufficient for our present purposes, will not need to be strengthened, merely because some of the boys may have to move every hour from one room to another in order to go to the particular room of progress fixed for them for the hour.

Before proceeding to discuss another part of the subject, it would be well to point out and explain what might at first sight appear to be a serious difficulty in the way of the adoption of the scheme herein set forth. If a particular boy happen to belong not to the same *progress-room* in each one of the four recognised subjects, but belongs, say, to the *progress-room A* in English, and to the *progress-room B* in Mathematics how are we, it may be asked, to provide against the contingency of English and Mathematics being taken up in the same hour? Or, are we to go on tampering with the school routine, even if that were practicable, each time a fresh admission is taken and the difficulty of the kind suggested crops up? The answer is simple. The routine must always be framed not with reference to the exigencies of any particular case or cases, but so, that in a particular hour the same subject—English or Mathematics or Sanskrit or History may be taken up in *all* the different groups aforesaid.

In the last preceding paragraph, a somewhat paradoxical statement seems to have been made, namely, that in the system proposed the division into *classes* (in the sense in which the term is there defined) would not have to be retained for purposes of instruction, and yet have to be retained for some other purposes. I proceed now to explain what I mean. At present a boy belonging to a particular class is, owing to the unwholesome competition among private schools so notoriously felt in and about Calcutta, as a matter of course promoted to a higher class, no matter whether he is fit for the class to which he is promoted. The consequence has been that promotion in very many instances means the promotion of the entire class. In such a state of things a boy of the third, of the fourth or of the fifth class naturally looks forward to his being promoted to the Entrance class at the expiration of two, three or four academic years. In a subsequent paragraph, I shall consider whether, having regard to the financial condition of schools in general in Bengal, it would be practicable to enforce a system of strict promotion; and, secondly, how far, keeping to the present system of *class-making* as previously explained, it would be possible to cure it of its evils by such enforcement. For the present, I am considering the point that whatever new system of instruction you may adopt, it must satisfy one cardinal requirement, *viz.*, the boys must not, in our attempt to force on them a superior education or a better preparation for the final examination, be required to extend the period of their studies beyond what would be necessary under the system existing. If that be so,

it is clear that for whatever progress-rooms in different subjects a particular boy might be considered fit at the time of the introduction of the proposed system, he must belong to a particular *class*—the class to which he did belong initially. Thus there shall be two kinds of promotion,—separate progress-room promotion, in respect of each one of the four recognized subjects (this for purposes of more efficient instruction); and secondly, annual class promotion of boys who originally belonging to the same class have been allotted different progress-rooms in respect of different subjects according to their real progress in those subjects (this for the purpose of ensuring that the boys may in due course reach the Entrance class as under the existing system). I reserve for the present the question whether it would be at all practicable or possible to give effect to the principle of making a “higher class” boy begin his studies from a lower standard without necessarily prolonging the period of the scholar’s studies. Apparently the two things are irreconcilable; but we shall deal with the subject by-and-by. I desire here merely to observe that the proposed system contemplates two kinds of *registers*—(1) four progress-room registers for each progress-room, which would be registers of boys belonging to the same progress-room in respect of each one of the four recognized subjects of study; and (2) eight *class-registers* for the *X* boys aforesaid, each class-register initially containing the names of such boys only as belonged to the same class at the time of the introduction of the new scheme.

I now take up the question reserved by me in the last preceding paragraph, and examine how far the adoption of my scheme would necessitate the prolongation of the scholar’s studies beyond the usual term. If you make a boy reading a standard which is not suited to his abilities or attainments retrace his steps a little and begin a lower standard, and if you desire also that the same boy should not fall off, but reach the highest class within the usual period of his studies, it is clear you must make the rate of progress in his case somewhat greater than what is the case now. And this evidently involves the question of the comparative efficiency of the two systems, the one existing and that proposed. As a teacher of over ten years’ standing, and having had ample opportunities of directing the studies of youth, I am of opinion that if a boy is not made to begin at the point (and this may be done at school, or at home with the aid of tutors) at which he should begin, having regard to the *real* progress attained by him (and not by reference to his nominal progress as represented by the books put into his hands which he could neither understand nor digest), his progress would be considerably slower than what would otherwise be the case. And the more his arrears should be made up, the more rapid would his future progress be. And *vice versa*, the greater the accumulation of the arrears, the less the progress of the students in the higher classes. The last-mentioned state of things is what very largely prevails in most of our schools. An objection may here be raised on the score of the unwillingness or even the perversity of some students

who, it might be contended, will not, do what you will, profit by any system of teaching. I will not consider this objection now, but will do so presently. What I here desire to point out is that the present system does not keep backward students, where they are willing to help themselves, by reason of the peculiarity of the system itself as already explained. The system proposed is, it is submitted, an improvement in so far as it adapts the teaching and the standard to the boys’ actual or real attainments, needs and abilities; and it is submitted further, that under such conditions the rate of progress should be considerably greater than what is possible under the conditions existing. The increased rate of progress may, in the case of boys enrolled in higher class-registers, but reading lower standards in lower progress-rooms, be given effect to by a system of half-yearly progress-room promotion in respect of every one of the recognized subjects of study, the *class* promotion (which would mean the transfer of the student’s name from a lower to a higher class-register) remaining annual. Thus a boy of the fourth class, who may belong to the sixth progress-form in English (under the proposed system) will at the end of a half-year be promoted to the fifth progress-form (as regards that subject), though his name will continue to appear in the fourth class-register. And at the end of the second half-year the same boy will be promoted to the fourth progress-form (as regards the said subject) and to the third class-register. In the same way after another half-year he will be promoted to the third progress-form and would continue to belong to the third class-register. So that the fourth class student recommences his studies from the sixth progress-form, and at the end of a two years’ course of study reaches by four successive progress promotions (in the subject aforesaid,—English) the level of the second progress-form (as regards the same subject); and after further tuition for a year is promoted to the first class. So in the case of subjects other than English. It would appear, therefore, that the introduction of the system I advocate should not necessarily mean a prolongation of the usual period of the scholar’s study, and may, in cases of the more brilliant boys mean its curtailment. The question, however, does not admit of an off-hand solution by mere processes of reasoning, and individual teachers, however convinced they might be, from an abstract point of view, of the benefits derivable by boys of about equal merit in a particular subject or subjects being taught together in that or those subjects (and this is what I propose to do), may nevertheless feel hampered in giving concrete shape to their abstract idea. With some natures daily and hourly contact with a lot of school-boys in the class room makes them callous and indifferent to their struggles and fears and school-work becomes a matter of routine. The system obtaining has a demoralising object not on teachers alone. The students also being yoked to class-fellows of superior merit, or on account of their having pursued a course of studies to which they are unequal, naturally fall back, and ceasing to take an intelligent interest in their work endeavour to make up their shortcomings by a des-

perate process of cramming or learn to conceal them by a resort to underhand devices of diverse kinds. All work, to be a source of pleasure and profit, and not a burden, must be suited to the capacity of the learner; and the practice of imposing a uniform standard of progress (which is in the case of most in advance of their attainments) upon boys nominally of the same class, but widely differing from one another in ability and acquirements has a most injurious effect upon their minds and morals and sooner or later on their health also. On the other hand, if school-work could be made interesting to the boys by adapting the standard and the teaching to their actual attainments, I make no doubt that the rate of progress should be considerably greater under such conditions than under the conditions at present obtaining. I hold, therefore, that the introduction of a system of progress-rooms, such as I have advocated for purposes of school-instruction, in substitution for the existing division into classes should not imply any unnecessary prolongation of the scholar's period of study by reason of such introduction.

I proceed now to consider whether, keeping to the system as it obtains now, practical steps might not be taken to teach the more backward boys of the highest classes of schools what they ought to have learned two, three, or four years earlier—namely, the fundamentals of the subject they are examined in by the University. And the suggestion that would naturally occur to many is that special classes in each one of the four recognised subjects might be instituted for the less advanced amongst the boys of the higher classes, say, the second and the third. The institution of special classes, however, would involve considerable additional expenditure. (My system provides against this difficulty.) Nor is there sufficient reason why the disease should be allowed to run its course freely for a time (in the lower classes) to be grappled with only when it has gathered sufficient strength and power of resistance. Even if sufficient funds were available for the institution of special classes for the more backward boys, for instruction in the particular subjects in which they are backward, there would still remain to be disposed of another, and, I conceive, a fatal, objection. The objection shortly is this. Boys would refuse to be taught in special sections which are meant only for the more backward among them. Evidently text-books for the backward sections of a class would have to be different from those of the advanced sections of the same class; and in other respects also, the less advanced boys, however conscious of their inferiority, would certainly not like that that inferiority should be brought out so prominently as the formation of special sections expressly for *their benefit* would imply. So long as there shall be a particular *class-room* for boys of a particular class (the same as it exists now), any sub-division of their numbers on the principle of backwardness *alone* will certainly not be submitted to by them. At present, if a class is too large, it may be, and is sometimes split up into two or more sections, but the principle of division is one merely of the *size* of a class. It would appear, therefore, that the institution

of special sections (for the more backward boys) attached to each class not only involves a considerable addition to the tutorial staff but seems to be beset with a special danger, that of alienating the very boys whose interests it is your object to serve. On the other hand, much might be gained by not introducing the (invidious) distinctions of special sections for the less advanced boys of a class by the side of others for the more advanced members thereof, but substituting for both a series of classes which shall not be classes as they are understood now, but shall represent for each subject a particular standard of progress. In the latter case boys of about equal attainments in a particular subject will sit together in the same room in the hour in which the subject is taught, and so far the distinction of advanced and backward boys in respect of a particular group formed under my system will disappear. The distinction, however, will exist, but in a less acute or pointed form. For boys of the same progress-room under my system may and shall belong to different class-registers; and therefore, though the distinction of "class" disappears except on paper (in the class-register and in the school-fee bills), for some time at least from the time when the proposed system may be introduced the memory of the old order will survive and might delay an early union of elements (hitherto) kept arbitrarily apart. I conceive, however, the delay will only be temporary, and whatever difficulties teacher and student may experience specially in the beginning essentially belong to the stage of transition.

I have been hitherto dwelling too much on the essential weaknesses of the present system of school instruction and the lines on which it is susceptible of improvement. For the progress of a student depends as much on his own willingness and co-operation as on the greater or less help which a particular *system* of education renders to the youthful learner. The learner's attitude towards work, however, is the essential thing; and the help which a *system* of instruction might afford is by way of putting the willing worker on the right track. And the only apology for insisting so much on an improvement of the *system* is the latter has itself a vital influence in determining one way or the other the learner's attitude. It is pointed out, however, that there is a class of boys who are so naturally averse to study that whatever facilities might be offered the rate of progress in their case at least is constant. In their case, therefore, it may be urged, the proposed system affords no remedy. My answer is that on the supposition made remedy there is none. It is submitted, therefore, that if their case is so desperate as is supposed, no objection on their score should be allowed to stand as a bar to the introduction of a system which admittedly benefits willing workers. If, on the other hand, there is some possibility of their amendment, and future improvement, I ask, is it not more wise to make their path less rough than at present by placing in their hands books of a standard more suited to their abilities and attainments and in the company of boys who are more nearly equals.

A further question may be raised. Admitting that under your system the disparity among boys of the same progress-room would be considerably less than what exists now among boys of the same class, still so long as the *X* boys are classed only under eight groups (and not more) in respect of each subject, the same difficulty will still have to be faced though in a less acute form,—the difficulty, namely, of adapting the same teaching to the varying capacities and acquirements of a given class of learners. My answer to the question is that it is so; and the reasons upon which I am prepared to defend my position are substantially those given in the last preceding paragraph, and upon the further ground that the difficulty complained of is no essential part of my system, but a constant incident of a situation, namely, the financial.

For purposes of easier comprehension, therefore, let us picture to ourselves, for a moment, a group of boys in a particular progress-room (in a particular subject) formed under my system and consider wherein this group differs from or resembles similar groups formed under the system existing. And first of all, there is this correspondence that a group or a class (in a particular subject) under both systems contains two permanent elements, clearly differentiated from each other,—a sub-class of boys who are willing workers, and those who are not. These are the *in-correctibles*, or those who are supposed to be so. As regards the *in-correctible* class there is not much hope of improvement under either system, because the defect in their case is more of character than of a system; but in so far as a system helps in the formation of character, I conceive my system, in that lightens the load of work by making it more congenial or more adapted to the boy's actual needs and attainments, has a better chance under a trial than the present.

The sub-class of "willing workers" may be roughly divided under three heads:—(a) those who, though willing to work, are still, by reason of backwardness in a particular subject or subjects, unable to keep pace with, and so profit by, the work that is being done in the class in that or those subjects; (b) those who are in advance of the class in a particular subject or subjects, and so do not profit by the teaching in the class in that or those subjects; and lastly (c), those who are neither behind nor in advance of the class in a given subject or subjects, and are therefore materially benefited by the class-teaching. The above treble division holds good under both systems, but with a difference. In a class formed under the existing system, the differences in point of ability and attainments between the backward and the advanced students are clearly marked and great. Under the proposed system, these differences are not sought to be annihilated (for that limit would be reached only when there are as many classes as boys), but are very likely to be considerably minimised, by reason of a superior adjustment of available resources. Or, to put it more clearly, taking a particular subject as the unit of calculation, what the system under consideration is likely to do is not to annihilate the distinction of *backward*, *advanced*, and *average* boys in the progress-room under the new

system, but to make them approach one another to a very great extent, by an initial arrangement by which only boys of about equal merit in the particular subject referred to are grouped together and taught that particular subject. To the small extent, therefore, as indicated above, does the proposed system resemble the system existing.

Again, under the present system, not only is a particular set of boys, though differing widely among themselves in abilities and attainments, in a *particular subject* taught together, but the same set of boys are taken to be of about equal merit in respect of each one of the three remaining (recognised) subjects and are therefore put in the same class. The evil thus assumes an aggravated form; and it is obvious that it is not to be effectively cured by interfering with the system of promotion by making it more rigorous, so long as the existing system of *class-making* remains what it is. For you cannot promote to a higher class a boy who is not fit for that class in any one of the recognised subjects; if you do, you will be putting on him a drag which will seriously interfere with his progress in the particular subject in respect of which he is not fit for the higher class. On the other hand, it would not be wise also to tell him, that though he is fit for a higher class in respect of the *other* recognised subjects he must not be allowed to go up to the higher class, because in that event he would be placed under a serious disadvantage in respect of the one particular subject he is not fit for the higher class. And further where a boy is not fit for the class to which he belongs, in respect of a particular subject or subjects and only nominally belongs to it (so far as that or those subjects are concerned), there is no use in keeping him in *that class* for any number of years. In his case, therefore, the mere stopping of promotion, for a year or two, would hardly be a remedy (unless indeed the work of making-up arrears should have been taken up at home by a private tutor). If you degrade him to a lower class, the remedy may even prove worse than the disease, the moral shock of a degradation preventing the scholar from exerting his powers. Not only so, but so long as you cannot bring down a student from a higher to a lower standard in respect *only* of the particular subject in which he is deficient, but have to bring him down in respect of all the subjects, what were gained in one process may be lost in a far greater measure in another. Besides these theoretical considerations, there is one greater which overshadows and governs all. As things are with rival schools, already too many, daily multiplying, the enforcement of a strict system of promotion is altogether out of the question.

It will be remembered that when I spoke of half-yearly progress-promotion as an essential part of my scheme, I was careful in restricting it to the case of only a given description of boys—namely, those who, while enrolled in higher class-registers, should have actually belonged to lower progress-forms (in respect of any one or more of the recognised subjects). And I based my case upon the ground that *these* boys, if made to begin a lower standard, would not require more than a period of six months to finish their lower progress-room course in the said subject or subjects.

But if a boy, say, of the seventh class be so backward in a particular subject or subjects as to require to be placed in a lower progress-form, say, the ninth in respect of that or those subjects, is it seriously proposed, it may be asked to promote him to the eighth progress-form at the end of only a half-year, and to the seventh progress-form at the end of the year (in respect of the particular subjects mentioned), and so on, till he reaches the Entrance-class by eight successive half-yearly promotions, that is to say, at the end of only a four-years' course of tuition? The answer evidently is, no. To make the point clearer, I would, for purposes of my exposition, classify the boys of a school under two main heads,—boys of the *higher* classes of a school, and those in the *lower*; the higher classes representing the higher four, the lower, the lower four, classes. The distinction here drawn is based primarily upon a difference of capacities of the two classes of boys.

Thus a boy of the fourth class (under the present system) may, so far as his *actual* attainments in respect of a particular subject or subjects go, be no better than another reading in the sixth class; but their *capacities* differing, the fourth class boy, if he is willing to learn, will be able to learn in six months what the other might take a year to master. Proceeding upon this basis, I would further restrict the privilege of half-yearly promotion in a particular subject or subjects by making such promotion applicable to the case of those boys only of the *higher* classes who may have to read in *lower* progress-forms in the said subject or subjects. For *all* boys of the *lower* classes, and for such also of the *higher* as may not have to read (under my system) in lower progress-forms, progress-promotion will always be annual.

It is needless to remind the reader that for *all* boys of the school, class-register promotion shall be annual and open to all. By way of further explanation, I would point out that, when in the due course of class-register promotion, a particular boy reaches the *fourth* class (which is the lowest of the higher classes), his progress-promotion in respect of any particular subject or subjects should at once begin to be half-yearly, if, at that time, he should belong to a lower progress-form or forms (in respect of the said subject or subjects). Proceeding in this manner, a time may come when the boy's class, as shown in the class-register, should correspond to his progress-form in the said subject or subjects; and then his promotion in the said subjects should cease to be half-yearly and should become annual. There is one further observation to make in connection with the promotion of *lower* class boys. Unlike a certain section of *higher* class boys who are entitled, as a matter of course, to half-yearly progress-promotion in the particular subjects in which they are deficient, the lower class boys would not have a right to claim progress-promotion at the end of the school year, though, in common with higher class boys, they may look forward to regular class-register promotion at the end of the said period. The reason for this latter qualification is to be found mainly in the differences of capacity of the lower and the higher class boys. I would not dwell further

upon this subject of promotion; but would at once proceed to show how the parallel systems of half-yearly and of annual promotion may be made to work side by side without friction. The plan is simple enough and consists in dividing the school-years into two complete half-yearly sessions, the *same* course for a particular subject for a particular progress-room being appointed to be read during each such session. So that a boy promoted to a higher progress-form at the end of a session will have opportunities of beginning his higher course in a particular subject (in respect of which he has been promoted to a higher progress-form) from the very beginning of a session; while another whose progress-promotion is annual should have the advantage of reading the same course twice, so as to be enabled to acquire a more thorough mastery of his subject.

I will discuss one more point, and do it as briefly as I can. It may be asked, what provision I should like to make for an Entrance-class boy who finds himself enrolled in the Entrance-class-register by a series of annual class-register promotions, if he should, at the same time actually belong to one or more lower progress-forms (in respect of one or more subjects). My answer is that he will, if he so desires, be at once allowed to enter upon his Entrance-class-studies. In that case, it might be contended, the main object of my scheme would be defeated. But a little careful consideration will show that it is not so. Taking the state of things as it is, we find that a very large percentage of boys reading in the second class of a school are promoted to the Entrance-class, though in point of real progress they are removed from that class by a distance of what would be represented in my system by one, two, three or, in some rare instances, four or even five progress-forms. Evidently, therefore, if these boys be properly taken care of, and, before they are sent up to the Entrance-class they be subjected to a course of preparatory training as contemplated under my system, the disparity between their actual attainments and the standard of progress exacted by the University might be considerably lessened. And this is precisely what might be done under a better system of instruction than the present. I have explained in a previous paragraph why it would be inexpedient to prolong the period of the scholar's studies by keeping him back for a year or so in lower progress-forms, with a view to a complete preparation for the Entrance examination. For in very many cases, boys enrolled in the Entrance-class-register will prefer to pursue their entrance studies upon a mere chance of being allowed to go in for the Entrance examination, satisfied within themselves that what was wanting in them of knowledge might possibly be made up for by a resolute process of cramming, looking at the question from a purely business point of view. It may be urged that in that event these boys (under my system) will have to take a sudden leap from a lower progress-form or forms to the Entrance-class, and will thus be materially hampered in their studies in that class. The objection seems to me to be purely theoretical; and I have incidentally answered it in an earlier part of this paragraph. I call

this objection theoretical, because, as a matter of fact, a large proportion of our Entrance-class boys are deficient in their knowledge of the most elementary principles of the subjects which they read in their class, the very knowledge which they ought to have previously acquired in the classes, through which they must have passed. And it is clear that with such knowledge gained, they would be better, not worse, equipped for their more advanced studies in the Entrance-class than if they were to pursue the same without it.

Here, as in everything else, the question is purely comparative; and I submit that it is from that point of view alone that the two systems should be judged and weighed one against another.

EDUCATION IN GOILA.

A CORRESPONDENT gives us the following interesting account of the progress of English Education in Goila, Barrisal.

"Goila is one of the most prominent villages in the District of Backergunge, and has already produced a considerable number of graduates both in Arts as well in Law, Medicine, and Engineering.

"As the want of an Entrance School was long being keenly felt by Goila and her neighbouring villages, some enthusiastic gentlemen of the village impelled by a strong sense of duty and actuated by patriotic feelings came forward and proposed to set up a public institution up to the Entrance Standard of the Calcutta University, and admirably succeeded in accomplishing their long-cherished object by founding an Entrance School in February 1893. To the credit of the originators and promoters of the school and to the assiduous care and management of the teaching staff, it has become by this time a self-supporting and successful institution. The number of students has already risen to about 400. The results of the last Entrance Examination seems to be hopeful and promising.

"There is a 'Poor Fund' to help the indigent poor inhabitants of the village started by some promising benevolent young men of Goila who use to collect donations from gentlemen of the village on occasions of marriage and other festivals. Large quantities of rice are also collected every week from every well-to-do family. There is also a 'Poor Fund' attached to the school to help the poor students.

"The 'Goila Chhatra-Sannmilani Sabha' having been ushered into existence, in June 1880, continued for years together to carry out with unabated zeal and energy, her noble aims and objects in the direction of the *moral and intellectual culture* of the students, of the cultivation of friendly feelings and the establishment of brotherly relations among the students, of the diffusion of female education of the foundation of a public library for the benefit of the hundreds of students and young men of the village, and of the extension of various other much-needed reforms moral and social.

"To the credit of the members whose joy knew no bounds, the Sabha met with eminent success in the

accomplishment of some of her eagerly-cherished objects in a very short time.

"In connection with the Sabha a Girls' School and a Public Library were founded in the same year in which the Sabha was established.

"To spread education among the girls of the village the Sabha used to hold annual examinations according to a standard fixed by the Sabha and award prizes to the successful candidates. The 'Goila Students' Public Library' soon proved a very useful institution within the short space of three years. About a thousand books were collected and a number of newspapers, periodical and magazines were subscribed and lent.

"But the machinery of the 'Chhatra-Sannmilani Sabha' seemed to fail for a time. As on the one hand, the untiring energy and the unflagging zeal of the once enthusiastic members of the Sabha began to give away, owing to their continual absence from home, being employed in different situations in various places, so on the other hand, successors did not come forward to take up the work left by them. Ultimately the work the Sabha had undertaken to perform came to a standstill.

"Now that an Entrance School has already been set up in which nearly 400 students are prosecuting their studies, besides there being a vast number of young men of Goila studying in various schools and colleges of Bengal, it has become a matter of the highest importance and of indispensable necessity to organise a public institution for the physical, moral and intellectual culture of the students. Accordingly some of the students of Goila residing in Calcutta for the completion of their studies, under instructions from their elders who have already finished the University career and have joined different professions, have caught this opportunity of reviving 'Chhatra-Sannmilani Sabha', this year, which had been left by their elders in a lifeless state.

"As the cause of the female education has been seriously taken up by the 'Backergunge Hitaishini Sabha' and the District Board, the promoters of the revival of 'Chhatra-Sannmilani Sabha' have for the present given it up and have applied themselves heart and soul to the physical, moral, and intellectual culture of the students. And to further their objects they have undertaken to improve the status of the public library, which for the last few years was not properly taken care of, by adding to the number of good and useful books, newspapers and magazines, and to hold ordinary meetings every now and then for discussion of moral and intellectual subjects in the shape of essay reading, lectures, reading out to the meeting from moral selections and other good works of distinguished authors; and to infuse a spirit of practical piety into the minds of the young men, the Sabha has resolved to help the 'Poor Fund.'

"The nature of the work, the Sabha has undertaken, is such as requires large resources for its performance. But we are sorry to confess that the funds of the Sabha are very limited since they consist merely in the regular subscriptions of the ordinary members, most of whom are poor students. On the other hand,

it is a matter of greater regret that we receive very little pecuniary assistance from the well-to-do gentlemen of the village though they constitute a very small minority. Public support and sympathy are therefore indispensably necessary to carry out the work of the Sabha.

"As village students are sadly wanting in general information and are thoroughly innocent of what is going on in the world about them, we specially appeal to the generous heart of authors and editors and proprietors of newspapers and periodicals to supply the wants of these students by kindly favouring us with their respective productions. A number of distinguished gentlemen have shown interest in the Sabha, and have certified the value of its work."

SOME ROUGH NOTES ON PARADISE LOST.

BOOK I.

By a Student.

WHILE reading *Paradise Lost* two years ago with Professor H. M. Percival, M.A., of the Presidency College, I interleaved my copy, and added a few pencil notes which embody the present article. That learned Professor, while drawing our attention to several mistakes, did not forget to exhort us to compile several extra notes that must not, in the least, savour of explanation or anything of the kind. It was very fortunate that I fully carried out his directions; it was equally fortunate that my Professor was wise enough in not doing those things for ourselves, thus interfering with our power of working, and making us mere copying machines. I regret my notes cannot claim the proud benefit of the Professor's revision or dictation, although I am satisfied that I compiled them with care. I have also added much that our Professor did not direct us to do, and the language of it is entirely mine, and, therefore, also the responsibility. I have merely offered *hints*, remembering whose pupil I have the honour to be. This book is course for F. A., 1896, and I trust my notes will be of service to those for whose benefit I now send them for publication.

1. The following is an *analysis of the whole Book (I)*. I have divided the book into a few groups which are also given here:—

[I. INVOCATION, &C.]

- | Lines. | Subjects. |
|--------|--|
| 1—5 | General statement of the subject of the Poem. |
| 6—26 | Invocation of the Heavenly Muse from all His Haunts. |

[II. PARADISE LOST.]

- | | |
|-------|--|
| 27—38 | Cause of the loss of Paradise. |
| 38—44 | Cause of fall of Satan and his 'crew.' |
| 44—58 | How and when Satan & Co. fell; how they fared there. |
| 59—69 | Description of Hell: how cheerless. (See 75—77.) |
| 70—74 | Distance of that place from Heaven. |

[III. CONFERENCE OF THE FALLEN ANGELS.]

- | | | |
|---------|--|--|
| 78—81 | Introduction of Beelzebub. | |
| 84—124 | Satan's speech to Beelzebub, reviewing the position of the latter (84—92), and giving his (Satan's) version of the cause of the fall; his pride (105—124). | |
| 129—155 | Beelzebub's retort to Satan: rather cynical. | |
| 157—191 | Satan's reply to Beelzebub, cataloguing his aims and aspirations (158—165, 183—191), and taking a hopeful view of the situation (169—177). | |
| 192—196 | { How Satan lay. [Comparisons (197—208).] | |
| 209—211 | | |
| 196—208 | | Satan's size. |
| 211—220 | | Policy and treatment of God towards S. & Co. |

[IV. SATANIANA.]

- | | |
|---------|--------------------------------------|
| 221—224 | Satan rises; the confusion therefor. |
|---------|--------------------------------------|

- | | |
|---------|--|
| 225—238 | He is on the wing, and alights on <i>Terra Firma</i> . [233—237, Milton's theory of volcanic eruptions.] |
| 242—270 | Satan reviews his position. In these reflections he brings out his inner self. |
| 272—282 | Beelzebub encourages Satan, and seconds Satan's proposal (264—270). |
| 284 | Satan rises from the waves. |
| 284—291 | What his shield was like. |
| 292—295 | What his spear was like. |
| 296—300 | His situation. |
| 301—313 | Fallen Angels (his army) are compared to fallen leaves of trees ... (a). |

[V. SATAN RAISES HIS ARMY FROM STUPOR.]

- | | |
|---------|---|
| 315—380 | Satan's speech to his men; he flatters them and appeals to their vanity. |
| 337—350 | Angels on the wing, compared to swarms of locusts ... (b). |
| 351—355 | Angels when alighted, compared with northern hordes ... (c). |
| 357—360 | Their shapes and forms. |
| 361—375 | These were worshipped by heathens: how. |
| 381—391 | The most famous ones were greatly adored. |
| 392—521 | List of Fallen Angels worshipped by heathens. (1 give a detailed list below). |

[VI. ARMY DRAWN UP IN BATTLE-ARRAY.]

- | | |
|---------|--|
| 522—530 | Mustering of the Fallen Angels. Satan raises their drooping spirits, and gives directions. |
| 531—539 | Azazel unfurls Satan's standard. |
| 539—540 | Martial music. |
| 541—543 | Battle-shout of the army. |
| 544—567 | Description of the army. How it advances. |
| 567—573 | Satan looks at it, and swells with pride. |
| 573—587 | The armies that fought at Phlogra (577), in the Trojan and Theban wars (578), with King Arthur (580 <i>et seq.</i>), and in the Crusades (582—587),—all joined together could not exceed this number. |
| 589—600 | Satan's lustre and form described. |
| 600—605 | His face was an index of his mind,— <i>Note bene</i> . |
| 605—610 | Cause of Satan's sorrow. |
| 611—615 | How his army looked. |
| 615—621 | Satan prepares to speak, but cries. |

[VII. THE WAYS AND MEANS CONSIDERED.]

- | | |
|---------|--|
| 622—662 | Satan's speech— |
| 622—634 | Flattering accounts of the strength of his army. |
| 635—637 | Acquits himself of all baseness. |
| 637—642 | God is a cheat (he proves). |
| 643—649 | First resolution. |
| 650—659 | Second resolution. |
| 660—662 | Third resolution. |
| 663—669 | His resolutions are approved by the army. |

[VIII. FORK-RUNNERS.]

- | | |
|---------|--|
| 670—678 | Pioneers sent to erect Pandemonium. |
| 678—688 | Mammon, their leader. |
| 688—690 | A mine is sunk. |
| 692—699 | Angels, though fallen, more potent than men. |
| 700—709 | Mine industry. |

[IX. PANDEMONIUM.]

- | | |
|---------|----------------------------------|
| 710—712 | Pandemonium rising. |
| 712—713 | Description of its outside. |
| 713—722 | The best piece of workmanship. |
| 722—730 | Description of its inside. |
| 730—732 | All enter. |
| 732—751 | History and testimony of Mammon. |

[X. THE MEETING.]

- | | |
|---------|--|
| 752—757 | Notice of meeting. |
| 757—761 | Response to it. |
| 762—776 | The throng described. |
| 776—792 | All reduced in stature. |
| 792—797 | Potentates. |
| 797—798 | "Summons read, the great consult began." |

2. **FALLEN ANGELS WORSHIPPED BY HEATHENS.**

(LI. 392—521).

NAMES.	LINES.	WHERE WORSHIPPED.
Moloch	392	... "In Rabba and her watery plains, in Argob and Basan to the Arnon."
Chemos or Peor	406 412	... "From Aror to Nebo, the wild of southernmost Abarim, in Hesebon and Hironaim, to the Dead Sea."
Basim and Astaroth	422	... "From the Euphrates to the brook that parts Egypt from Syria."
Astaroth	438	... Worshipped by the Phœnicians and Sidonians and by Solomon.
Thammuz or Adonis	446	... By the Syrians in Lebanon and Sion.
Dagon	462	... In Azotus, Gath, Ascalon, Accaron, and Guza, <i>i.e.</i> , on the coast of Palestine.
Rimmon	467	... At Damascus.
Osiris (father)	478	... In Egypt.
Isis (mother)		
Orus (son)		
Golden Calf	484	... By the Israelites in Oreb.
Ox	486	... In Bethel and Dan.
Belial	490	... In every human heart.
Belial	490	
Titan	510	...
Mulciber	740	...
Saturn	512	...
Jupiter	515, born in Mt. Ida. 516, to Olympus. 517, on Delphian Cliff. 518, in Dodona. 520, in Adria. 521, in France and Britain.	
Mammon, 678—688,		

[*N.B.*—Of the countries, &c., mentioned in the above list, the northernmost is—River Arno.
the southernmost is—Rabba,
the easternmost is—Damascus.
the westernmost is—River Arno.]

3. * **DIFFERENT EPITHETS—**

(a) <i>Of God:</i> —	(b) <i>Of Hell:</i> —
Eternal Providence, 25.	Hell, 28.
Heaven, 27.	Bottomless Perdition, 47.
Creator, 31.	Fiery Gulf, 52.
The Most High, 40.	Stygian Flood, 239, 266.
The Almighty Power, 44.	Oblivious Pool, 266.
Omnipotent, 49, 273.	Lake of Fire, 280.
Eternal Justice, 70.	(c) <i>Of Satan:</i> —
God, 73.	Infernal Serpent, 34.
Potent Victor, 95.	Arch Enemy, 81.
The Mightiest, 99.	Satan, 82.
Grand Foe, 122.	Apostate Angel, 125.
Enemy, 138.	Arch Fiend, 156, 283.
Supernal Power, 241.	Lost Archangel, 243.
Sovran, 246.	Commander, 358.
Almighty, 259.	Emperor } 377.
Conqueror, 323.	General }
Monarch, 638.	Soldan, 348, 764.
&c., &c.	Chief, 565.
	Sovran Power, 753.

4. * **The Moral:**

"..... assert Eternal Providence,
And justify the ways of God to man." (25-26).

5. *Famous Similes:* See lines 200—208, 285—291, 302—307, 338—346, 351—353, 675—687, 693—697, 612—615, 768—778.

6. * *False attributes to God:* 92—93, 96, 103, 110, 146, 170, 248-9, 258, 133, 123, 124, 260—641, 642.

7. *Some important words.* Gods, 116, 139; Proud, 43; Fail, 117, 167; Battle, 43; Astonished, 266; Empire, 114; Providence, 162; Memphian, 307; Amazement, 313; Change, 244; High words, 528; Pernicious, 282; Virtue, 320; Abused, 479; Orient, 546; Observed, 588; Passion, 605; Engines, 760; Frequent, 797; Pilot, 204; Hue, 230; Edge, 276; Artist, 289

Powers, 186; Buaria, 307; Chivalry, 327; Erat, 360; Afflicted, 186; Cope, 345; Dread, 406, 464; Gross, 491; Horrid, 563.

8. * *Milton's contempt:* Heathenism, 6, 508, 205, 197, 116, 133, 253, 740-41, 481-2, 443, 373; Suidism, 116, 133, 253—5; Roman Catholicism, 348, 795; Epicureanism, 133; Judaism, 384.

9. *Milton's conception of the Universe:* See Book II, lines 1004-1005, and 1052-1053.

10. *Grammatical blemishes:* Lines 40, 84, 87, 130, 299, 629, 683.

11. *Ambiguous passages, &c.:* See lines 26, 32, 109, 572, 611, 645.

12. *Milton's inventions:* 152, 202, 230, 233, 291.

13. *Milton's mistakes:* 200, 291, 489, 587.

14. * *Technical terms:* 207, 285, 343, 359, 538, 565, 567, 574, 597, 617, 673, 675, 676, 704, 712-17.

15. *Names of some places:* North, 351; Libyan Sands, 355; Nile, 414; Sion, 442; Doric Land, 519; Hesperia, 520; Celtic fields, 521; Armorica, 581; Ansonian land, 739.

16. *Satan's character* may be well gleaned from his speeches, as well as from lines 84, 104, 106-7, 114, 116, 122, 137, 262, 270, 572, &c.

For fear of encroaching too much on your space, I have given references only to the lines. The reason why I publish these notes is that these are never to be found in any edition of Milton, and I have distinguished only those headings by an asterisk which were suggested by Professor Hugh Melville Percival. I might also note that I have not given exhaustive notes, but have tried to be so, as far as I was able. I trust they will be of some help to F. A. students of 1896, or at least to those at whose exhortations I now send them to the press.

LETTER TO THE EDITOR.

[All Letters must be accompanied by the writer's name even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

A FEW WORDS ON BABOO BHOLA NATH CHANDRA'S "RECOLLECTIONS OF THE OLD HINDU COLLEGE."

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—It is now universally admitted in Bengal that the early batches of English educated Bengalees who came out of the old Hindu College, and are known as the pre-university men, were a noble band, who towered head and shoulders over our university men, the educated members of the present and rising generations. Most of the Hindu Collegians are now gathered to their fathers, and a few of them who are still spared to us have now long retired from active life. Baboo Bhola Nath Chunder is one of these worthies, and every inquiring student of the history of English education in Bengal, which is yet to be written, must have hailed with delight the excellent contribution from his pen, headed "Recollections of the Old Hindu College," that has appeared in monthly instalments for some time past in the columns of this Magazine. An account of the old Hindu College and of its brilliant and distinguished alumni from one of the latter was for long felt as a real want by the educated public, and Mr. Chandra has deserved our best thanks for the pains he has taken in his old age to indite the "Recollections."

Great and unquestionable as is the value and charm of Mr. Chandra's contribution on the subject, it is not without defects. In the first place, the writer has omitted to mention the names of some of the well-known Hindu Collegians who were men of as great distinction as most of those who have been honoured with a notice by him. Secondly, some of his facts are wide of the truth. Thirdly, he has betrayed a want of charity, and even positive spite and contempt, in dealing with some of the subjects of his notice.

We shall presently show that the charges we have preferred against Mr. Chandra are not in the least groundless.

Among the names of the distinguished Hindu Collegians omitted to be mentioned by Mr. Chandra, that of Govind Chunder Dutt first comes to our mind. Mr. G. C. Dutt was a

prominent *alumnus* of the Hindu College. He was, we believe, a class fellow of Baboo Bhola Nath, and was an excellent literary scholar and achieved distinction as a poet. He was a distinguished Government servant, having served for long with honour in the Financial Department of the Government of India. Mr. Dutt was a devout Christian and a man of high character. He was one of the earliest Bengalee visitors to Europe. He also became widely known as the father of Toru Dutt, a rare specimen of true female poetical genius. Then, no mention has been made of Baboo Issur Chunder Mitter, who was a Hindu Collegian and has earned reputation as a member of the Subordinate Executive Service in Bengal. Other and perhaps more glaring omissions are Gopal Lal Roy and Raj Narain Bose. Gopal Lal was a brilliant student, of whom Mr. Kerr, the Principal of the College, held a very high opinion, and whom he used to call "the second Gopal," meaning thereby a peer of another prominent student of the same name to whom a tablet was erected. Raj Narain Bose distinguished himself as highly in the college as he has done in after life. He obtained a senior scholarship, and was awarded a silver medal for proficiency in moral philosophy. History was his *forte*, and his papers on that subject were so brilliant that when they were published in the Educational Report, Lieutenant (later Sir John) Kaye, the great author of the History of the Sepoy War, who was then in Calcutta, editing the *Hurkaru*, praised it in glowing terms. Raj Narain Bose has in later life achieved fame by his writings both in Bengali and English, and as a social and religious reformer. We also search in vain for the name of Baboo Hem Chunder Kerr in Baboo Bhola Nath's list of Hindu Collegians. Baboo Hem Chunder has had a distinguished career as a member of the Subordinate Executive Service in Bengal, and is a well-known member of Calcutta society, respected both by Natives and Europeans. I regret to notice that the writer devotes a line only to Jogesh Chunder Ghose and damns him with faint praise. Jogesh was a mathematical genius and used to be called "the Wrangler of the College" by Mr. Kerr, the Principal.

As to mistakes about facts, I shall content myself by noticing only the most egregious one. Mr. Chandra includes Keshub Chunder Sen into the list of Hindu Collegians, but he was no more a Hindu Collegian than the late Judge Dwarka Nath Mitter. Keshub Chunder Sen was a fellow-student of the late Baboo Bunkim Chunder Chatterjee in the Presidency College.

Now in proof of the third charge we have preferred against Baboo Bhola Nath, we point to the manner in which he notices two such Hindu Collegians as the late Baboo Bhudev Mukherjee and Baboo Gour Das Bysack. He dismisses the former with two and a quarter lines, while to the latter he devotes a pretty long paragraph, occupying about one-third of a column, only to ridicule and satirize him. Baboo Bhudev Mukherjee was an eminent Bengalee author and did much for the improvement and development of the Bengali language and literature. In erudition and in depth of thought his chief works are yet unsurpassed in the Bengali language, and they will be read and valued long by the succeeding generations of the reading public in Bengal. Baboo Bhola Nath has not condescended to take any notice of these leading facts in the career of Baboo Bhudev, except by the vague and equivocal sentence "Bhudev Mukherjee had a high name in the annals of education in Bengal." Bhudev was a devoted student and a great admirer of the Sanskrit language and literature, and he has left by his will one and a half lakhs of rupees for encouraging the cultivation of Sanskrit among his countrymen. But his genuine love for the ancient literature of his fatherland and this noble magnanimous act of enlightened benevolence only received from Baboo Bhola Nath the following sarcastic condemnation,—"But Sanskrit was his heredity and nympholepsy." The extremely offensive manner and the sarcastic tone of the paragraph which he devotes to Baboo Gour Das Bysack become all the more inexplicable to us when we bring to mind the fact that the writer and Baboo Gour Das have been intimate friends since their college days, that is, for more than 40 years. We do not know of Baboo Bhola Nath being ever sinned against by his friend. Where is then the cause of this almost unaccountable behaviour to be found? Is Baboo Bhola Nath then in deep sympathy with those aristocratic Kayasthas in Calcutta who owe a deep grudge against Baboo Gour Das for his bravely maintaining in his brochure on "Kalighat and Calcutta," that it was not

their ancestors, but those of the Sett and Bysack families who founded the villages of Govindapore and Sootanatty, which have now grown into the metropolis of the British Empire in India? The head and front of Baboo Gour Das Bysack's offence then seems to be that he has unearthed certain irrefutable facts regarding the history of Calcutta during the earliest times of the rule of the East India Company. But people to whom this historical truth has proved unpalatable will find their cure in the "Records of Old Calcutta," which is about to be published under the editorship of a European official, and which will fully corroborate Baboo Gour Das's contention. To return to Baboo Bhola Nath's notice of Baboo Gour Das, he has indulged in the insinuation that Mr. Bysack began to sell his literary wares in his old age. But this is a malicious fib. It is a fact that Baboo Gour Das's "Antiquities of Bagirhat," which created quite a sensation by the many original facts regarding the antiquities of the place it brought to light for the first time, appeared in the *Journal of the Calcutta Asiatic Society* so far back as 1867, and Baboo Bhola Nath cannot claim a much earlier date for his "Travels."

We admitted at the outset that Baboo Bhola Nath Chunder's "Recollections of the Old Hindu College" is a valuable contribution to the history of English education in Bengal, and as such it can have a permanent interest. But we must say that unless it is purged of its serious defects, it will lose much of its worth and value. Mr. Chandra ought to have the manliness to acknowledge his errors which we have pointed out and to rectify them, if he republish his "Recollections," which, we hope, he will do.

AN ADMIRER OF THE OLD HINDU COLLEGIANS.

REVIEWS.

GEOGRAPHY IN BENGAL.

THE life of Major James Rennell,* by Mr. C. R. Markham, President of the Royal Geographical Society, is a most fascinating volume. It is fascinating not only as being the record of a life full of incident and rich in result, but also as being the history of the birth and growth of a new science. Speaking of the debt which posterity owes to James Rennell, Mr. Markham remarks: "The (Geographical) Society is his successor and executor. How great the debt of posterity is to the illustrious geographer cannot be measured. The information he collected, his generalisations, his methods, and his treatment of doubtful problems, became the common property of his fellow-countrymen. They have permeated more or less the writings and thoughts of his successors, and must have exerted a subtle but important influence on succeeding generations of geographers. All cultivators of that popular and most interesting science of geography owe a debt which can only be paid by remembering the high qualities and devoted zeal, and by striving to imitate and follow the noble example of James Rennell, who, so far as this country is concerned, was the founder of their science." The volume before us is also exceedingly interesting as affording a very striking picture of the sum of qualities which go to the making of a geographer. Certainly a science which requires such careful inductive reasoning, so accurate a grasp of details in their relation to central facts, such patient and shrewd balancing of probabilities, such well-trained powers of observation, and in

* Major James Rennell and the Rise of Modern English Geography, by Clements R. Markham, C.B., F.R.S., President of the Royal Geographical Society, and President of the Hakmty Society. The Century Science Series. London: Cassell & Co.

addition no small amount of courage and determination, is one which must be regarded as calling out many of the highest and best faculties of man. In this respect Mr. Markham's book is almost a revelation, and the very unconsciousness with which the effect is produced only serves to heighten the effect.

For Indian readers the book possesses additional interest from the fact that India, and in particular Bengal, was the scene of Rennell's first public labours, while much of his most important work was done for India. And it is no small evidence of the value of Rennell's labours and of his high qualities as a geographer, that maps which he constructed a hundred years ago should be capable of being utilised for a work on the geography of Bengal which has just been issued by Messrs. Bell & Sons and which now pass on to review.

*A Short Geography of Bengal,** by Mr. W. H. Arden Wood, is a book which we can emphatically recommend. It is conceived in a thoroughly scientific spirit, and written so as to interest and attract. The maps are well printed (if we except, perhaps, the not very successful map which forms the frontispiece of the work), and what is more to the point, they are up to date. But the feature of the book which we consider its chief merit is its very lucid exposition of the physical features of Bengal, and especially of its river system, which is treated of broadly as regards its main features in Bengal as a whole, and separately in detail under the name of each district. The great fault of most of the text-books on geography in use in our schools is that they are not sufficiently coherent or scientific—there is too much detached detail and too little grouping, the notion of "systems," *e. g.*, of mountains and rivers, is not sufficiently brought out. The opposite merit characterises Mr. Wood's book, and we therefore consider it the best "short geography of Bengal" which we have yet seen.

MACMILLAN'S ENGLISH CLASSICS.

Three New Volumes.

MESSRS. MACMILLAN & Co. have sent us three new volumes of their series of English Classics. Mr. Rowe's *Lancelot and Elaine*† will, we hope, be the means of drawing the attention of native students to this most beautiful poem. Mr. Rowe's notes are exceedingly good, and his "Introduction to Idylls of the King" is admirable. The explanations given in the notes are really explanatory, and not merely paraphrases, while great judgment has been shown in the citing of parallel passages for elucidation and reference. We feel tempted to add that the execution of this edition shows a great advance on the edition of "Selections from Tennyson" given some years ago by Messrs. Rowe and Webb. Seeing that the latter volume is so much in use among our students, we are inclined to wish that it could be re-edited more after the fashion of the volume before us.

Lamb is a writer who presents considerable difficulty to Indian students, and it is with much pleasure that we welcome an edition of the *Essays of Elia*‡ prepared by Messrs. N. L. Hallward

and S. C. Hill. The editors have done their work well, and the introduction to the essays is really excellent. If we are to find a fault we may say that we could wish that the editors had given us a little more in the way of notes, as it is just possible that Indian students will often miss the exact force of many of those delicate terms of expression and humour which so specially distinguish Lamb. But we should be sorry to be understood as disparaging the work of Messrs. Hallward and Hill. Their edition really places Lamb within the reach of the Indian student; the allusions, which crowd every page of Lamb, are almost all explained (one or two have been apparently overlooked); and as this has been done with the greatest care and accuracy we have every reason to be grateful to Lamb's new editors, and can really recommend this edition to the notice of Indian students.

An edition of *Burke's Speeches*,† edited by Mr. F. G. Selby, comprises Burke's two famous speeches on America, and his Letter to the Sheriffs of Bristol. The two speeches have already been published by the Clarendon Press, with notes and introductions, by Mr. Payne, and we do not think that Mr. Selby's edition is quite so exhaustive and suggestive as Mr. Payne's. Perhaps, however, the present edition is more within the capacity of the average Indian student who is required to study Burke. The explanatory notes are very good, and a judicious use has been made of Lecky's "History of England in the 18th Century." Brief summaries of the speeches are given in the introduction, but we do not think they are analytical enough to be of much use. On the whole, we should be inclined to characterise this edition as likely to prove useful, but we do not think it is as stimulating as it might have been, or that it treats the speeches in as philosophic a manner as it might have done.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

ALBERT COLLEGE.

THE COLLEGE.—Our new Professor, Babu Bholanath Paul, M.A., has, within the short time he has been amongst us, proved himself to be a very able successor of the late Babu Krishna Behary Sen. We expected this from him. He was for some time a Professor of Philosophy in the Presidency College, and while he was in this capacity, the Hon'ble Mr. R. U. Dutt, c.s., and Mr. B. L. Gupta, c.s., were among his pupils.

THE SPORTS.—The A. C. F. C. played three friendly matches last month. It came out victorious in all these matches. This club has entered in the Eliot Challenge Shield Competition also. Babu Dhana Ballabh Sett, M.A., our new Principal and Professor of English and History, takes a good deal of interest in this Foot-ball Club.

CITY COLLEGE.

THE COLLEGE.—The General and School Departments of the College re-opened after the summer vacation on Monday, the 10th, and the Law Department on Monday, the 17th June.

The results of the University Examinations this year have been very satisfactory.—23 passed in the Entrance, 110 in the F. A., and 54 in the B. A. Examination, 15 having passed the B. A. Examination with Single or Double Honours. The M. A. classes in English, Science, Philosophy, Persian, and Sanskrit for the next session will open just after the *Dussehra* holidays. The First and Second Year College classes, for the convenience of the students, will be divided into sections.

The third monthly meeting of the Ram Mohan Roy Club was held on the 10th July. The Hon'ble Mr. A. M. Bose was in the chair, and Mr. H. Dharmapala, of Ceylon, delivered a lecture on *Buddha's Message to the World*. The lecture was a very instructive one, and the meeting was largely attended.

The annual meeting of the City College Union was held on Saturday, the 13th July. Babu U. C. Datta, the Principal of the

* *A Short Geography of Bengal*, by W. H. Arden Wood, B.A., F.C.S., Principal of La Martinère College, Calcutta; Examiner to the Calcutta and Punjab Universities. With Maps and Illustrations. London: Geo. Bell & Sons.

† *Tennyson: Lancelot and Elaine*, with Introductions and Notes by F. J. Rowe, M.A., Professor of English Literature, Presidency College, Calcutta. London: Macmillan & Co.

‡ *Charles Lamb: Essays of Elia*, edited with Introduction and Notes by N. L. Hallward (Cantab.), Professor of English Literature and Principal of the Ravenshaw College, Cuttack; and S. C. Hill, B.A., M.Sc. (Lond.), Professor of English Literature, Hooghly College. London: Macmillan & Co.

* *Burke's Speeches: On American Taxation, on Conciliation with America, and Letter to the Sheriffs of Bristol*, edited with Introduction and Notes, by F. G. Selby, M.A. (Oxon), late Scholar of Wadham College, Oxford; Principal and Professor of Logic and Moral Philosophy, Deccan College, Poona; Fellow of the University of Bombay. London: Macmillan & Co.

College, presided, and Mr. Ghosh delivered an address. The subject was "Students and Politics." There was a warm debate upon the subject.

A meeting of the Association of the Heads of Colleges and Schools was held at the City College on Wednesday, the 24th July, to consider certain matters in connection with the University Examinations and the late Babu Krishna Behari Sen's memorial.

The 14th Summer Session of Dr. M. M. Bose's Homœopathic Medical School was formally opened on Saturday, the 15th June, at 5 P. M., at the hall of the City College by the Rev. Mr. J. Morrison, M.A., Principal of the General Assembly's Institution, when the inaugural address was delivered by Babu Ram Brahmo Sanyal, C.M.Z.S. (London), Superintendent, Zoological Gardens, on a very interesting subject, viz., "Poisonous Snakes of India and their Habits." The lecture was illustrated by two large dissected cobras, the skull of a python, the skeleton of a lizard, a few specimens of viper and tree-snakes in spirits, and some beautiful diagrams of the poisonous species of snakes.

The first popular scientific lecture in connection with the same school was delivered in the City College Hall by Professor J. C. Bose, B. Sc., on Saturday, the 6th July, at 6 P. M., on "Induction by Electrical Currents." The hall was literally packed on the occasion, and the learned Professor with his clever hand demonstrated his experiments quite successfully.

GENERAL ASSEMBLY'S INSTITUTION.

THIS INSTITUTION—Re-opened after a long summer vacation on the 17th June last, and classes began to be formed from the 18th. It was closed on the 4th July only, on account of the *Maharam*, and on the 10th July, as a mark of tribute to the memory of the late Babu Krishna Bihari Sen, M.A., in accordance with an understanding entered into by the heads of Schools and Colleges under private management. "We close the College," remarked Principal Morrison, "not because he was a Principal, but because he was a man of forcible character, with whom it was always pleasant to come into contact." I do not quite understand why alternate Saturdays are not so carefully reckoned as holidays now; and we had a holiday on the 20th July only.

Much inconvenience is felt with regard to drinking of water—no glass, no pitcher. The urinary requires to be partitioned: it is now a nuisance.

I note with great satisfaction that the classes are now very big,—one and all. Sections should have been made.

The usual Bible Examination was held on the 23rd June when, of those who were successful, five in the third and six in the first year classes were made free students. The institution showed exceptionally brilliant results in the last Entrance and First Arts Examinations.

Rev. A. B. Wann, B.D., is in England, and is expected very shortly, when the routine will be changed. On the 19th July, a missionary hitherto at Darjiling came to College and gave lectures.

The M. A. students met Rev. G. Bruce on the 25th June, and regularly on Tuesdays, Thursdays and Saturdays thereafter. Principal Morrison will also soon lecture to them. Mr. Bruce fell ill of fever during the middle of July, and has not recovered yet.

THE STUDENTS' DEBATING UNION—Is now a dead institution, and Rev. Wann was the *de facto* life and soul of it. Will not the students of their own accord revive it? Every such institution ought to be largely encouraged by the students themselves.

PRESIDENCY COLLEGE.

On 30th of July last, we played a football match with the Bishop's College team. The match proved a very interesting one. Both the teams made one goal each before half-time, the Presidency first drawing blood. Just before the call of time the Bishop's team managed to put in the ball through the post, thus winning the match by one goal. We are going to hold a meeting in memory of the late Mr. Nash, when Sir A. Croft will preside. On the 31st of July last, another friendly match was played between us and the St. James' Football Club, the match after a keen contest ending in a draw. Rev. Peach and Mr. Woodward played for St. James' Club. With some more practice we hope to put forth a fairly strong team in the ensuing Elliott Cup Competition.

RAVENSHAW COLLEGE, CUTTACK.

COLLEGE.—Our Principal, Mr. N. L. Hallward, M.A., (Oxon) resumed charge of his office on the 12th ultimo. The football season is rather at a low ebb this year, owing to the outbreak of cholera. The other games seem to be in full swing.

But we hope to recover our old spirits soon: now that Mr. Hallward is amongst us.

A SPECIAL CLASS.—Our able Professor of Physics, Babu Joy Gopal Dē, B.A., (Calcutta), delivers an additional lecture on Physics to the 2nd year students on Saturdays.

SANSKRIT COLLEGE.

BABU ASHUTOSH SHASTRI, M.A., formerly Professor of Sanskrit in the St. Xavier's College, has been appointed Professor of *Kavya*. This year the 5th year class will last for a whole session. The custom of this College in previous years had been to hold the 5th year class for 6 months only. This judicious new rule will, no doubt, do much towards the improvement in the College studies of the 5th year students.

It is a matter of deep regret that no football team has yet been organised in our College. There is also no gymnasium in our College. We therefore hope that some arrangements for physical training will soon be made by the proper authorities.

CLUBS AND SOCIETIES.

THE CITY UNION.

THE Union re-opened after the summer vacation June 15, 1895. Four meetings were held up to date under the presidency of K. P. Banerji, Esq., M.A. The subjects for discussion were (1) "How I spent the Vacation;" (2) "Humility;" (3) "Adversity is Truth's best Teacher;" (4) "Use and Abuse of Wealth." A new system of criticism was introduced in the first meeting. The lively interest and unflinching devotion of the President have succeeded in awakening in the members a zeal for their work. The Union has made a considerable progress during this short space of time. The number of the members is at present more than fifty.

EDEN HINDU HOSTEL.

THERE are at present about 100 boarders in the Hostel. Under the orders of the Director of Public Instruction of Bengal no more students will be admitted into this institution till after the Puja vacation.

The following interpellation about the Eden Hindu Hostel was put by the Hon'ble Maharaja Jagadindranath Ray of Nattore at a meeting of the Bengal Council on the 20th July:—

Is the Government aware that the Eden Hindu Hostel of Calcutta, originally established for the convenience of the mofussil students who come to Calcutta to prosecute their studies at the University, has recently been reserved exclusively for the students of the Presidency College? and, if so, will the Government be pleased to take steps to restore the Hostel to its former status?

The Hon'ble Mr. Buckland replied:—

The Eden Hindu Hostel was originally established for the convenience of mofussil students prosecuting their studies at the University, but was not reserved, either by trust deed or by practice, for the students of any particular College, though, as a matter of fact, from the commencement the great majority of the residents in the Hostel have been students attending at the Presidency College.

The Lieutenant-Governor has decided that he will build a boarding-house, in which residence should be compulsory for mofussil students of the Presidency College, who do not live with their parents or guardians.

It was at first proposed to make this boarding-house independent of the Eden Hindu Hostel.

* On the 8th April last the Board of Trustees met and proposed the following resolution:—

1. *Resolved*.—That as the Government of Bengal has decided to build a hostel for students of the Presidency College, and

as such students form the great majority of the residents of the Eden Hindu Hostel, the result of the Government decision, of which the Trustees fully approve, will be to seriously reduce the number of resident students and render it difficult, if not impossible, for the Trustees to carry on the Hostel. In these circumstances, the Trustees are of opinion that the best course for them to adopt in the interests of the students, and with the object of carrying out completely the purposes for which they have been appointed, will be to hand over the building and land now occupied by the Eden Hindu Hostel to the Government for the purposes of the projected hostel upon such conditions as may be determined.

2. That these conditions be the following :—

1. That the Hostel be retained as a hostel for Hindu students

2. That Government pay off the existing liabilities of the hostel, amounting to about Rs. 3,000, more or less, in consideration of the furniture and library of the hostel which the Trustees are prepared to hand over to Government on that understanding.

The conditions were accepted by Government, and an additional block is being constructed alongside of the original building which will nearly double the accommodation.

Any students belonging to other colleges who are now resident in the Eden Hostel, will be permitted to remain : but in future a preferential claim to the accommodation in the Hostel will vest in students of the Presidency College and the two entrance schools attached thereto. If any space is left unoccupied by them, students from other colleges will be admitted. No change has taken place on the object for which the hostel was originally designed, and no condition was obtained in the trust deed antagonistic to the limitation now imposed.

The Suhrid.—The 2nd and 3rd Nos. of the *Suhrid* are just out. We hope the paper will meet with the hearty support of the students of Bengal.

Athletics.—The Suhrid Football Club played a match against the Oriental F. C. in the first round of the Paul Challenge Cup competition. The home team came off victorious by 3 goals to *nil*.

SUHRID SAMMILANI SABHA.

(Friends' Association.)

Office—25-9, Mott's Lane.

A COUNTED bead has fallen from Time's rosary. A year has passed and our Sabha, by the grace of Providence, now enters into its fifth year. I give you below in a tabular form all the subjects that were discussed threadbare last year with the names of the respective lecturers :—

Mr. L. Ghosh ...	<ol style="list-style-type: none"> 1. The Advantages of Debating Societies. 2. Female Education in Bengal.
Mr. J. Bhatta, B.A. ...	<ol style="list-style-type: none"> 1. The Poetry of Bharat Chandra Roy.* 2. The Study of Biography. 3. Water. 4. Past, Present and Future.* 5. Lives of Great Men. 6. Widow Re-Marrriage.
Mr. N. C. Bhattacharya—	The Effects of Education.
Mr. N. C. Mukerji ...	<ol style="list-style-type: none"> 1. Ram Mohan Roy as a National Hero. 2. My Impressions of the Behar Ryots.
Mr. B. B. Das ...	<ol style="list-style-type: none"> 1. The Evils of Intemperance. 2. The Influence of Moral Principles on Individual Characters. 3. The Education and Liberty of Hindu Women.
Mr. N. N. Malakar ...	<ol style="list-style-type: none"> 1. The Influence of Physical Laws on Mental Faculties. 2. The Study of History. 3. Western Civilization in India.
Mr. S. Mukerjee ...	<ol style="list-style-type: none"> 1. Our Duties in Life. 2. Student Life in India. 3. Moral Courage.
Mr. R. B. Ghosh, Sr. ...	<ol style="list-style-type: none"> 1. Novel Reading. 2. Social Culture. 3. Vivekananda in America.
Mr. A. K. Mallik—	On Humanity.*

The late Mr. R. Ghosh ... { 1. The Lessons as taught by the Western Nations.
2. The Professional Castes of India.
Choice of a Profession.
Mr. R. B. Ghosh, Jr.—
(N.B.—The subjects marked with asterisks were delivered in Bengali.)

Misfortune never comes single. I do not know why the grim and iron hand of death is so busy among us. In June last I had the melancholy duty of informing you of the death of one of the "admirable Crichtons" of our Sabha, our late lamented Secretary. Now I beg to announce the untimely death of one whom we "wore in our heart's core," our beloved Vice-President, the Rev. Augustus Kullman, M.A. Alas! from his earthly tabernacle the soul has winged its course to a *terra incognita* whence no traveller ever returns. *Requiescat in pace!*

"Thy journey done, rest weary pilgrim rest!
"In peace eternal on thy Maker's breast!"

FOOTBALL.

BHOLANATH PAUL CHALLENGE CUP COMPETITION.

FIRST ROUND.

(1.) The Hare Sporting Club met the Wellington F. C. on the Wellington ground on the 24th July. The play ended in a draw, but the Wellington F. C. has withdrawn.

(2.) Wellesley (Junior) F. C. met the Suburb Border F. C. on the Town Club ground on the 25th July. Suburb Border F. C. won by 1 goal to *nil*.

(3.) Howrah S. C. played against the Sibpur C. E. College Club on the Sovabazar ground on the 22nd July. Sibpur Club won by 2 goals to *nil*.

(4.) Muhammadan S. C. met the Olympic Institute F. C. on the Town Club ground on the 24th July. The latter was victorious by 2 goals to *nil*.

(5.) Victoria S. C. and Hindu School F. C. played off their tie on the Wellington ground on the 24th July. Victoria Club won by 2 goals to *nil*.

(6.) Wellesley (Sr.) F. C. played against the Young Men's S. Association on the 22nd July on the Town Club ground. Wellesley (Sr.) won by 1 goal to *nil*.

(7.) Oriental F. C. met the Suhrid F. C. on the Sovabazar ground on the 23rd July. The Suhrid won by 3 goals to *nil*.

(8.) National F. C. beat the Arkooli F. C. by 4 goals to *nil* on the Sovabazar ground on the 24th July.

(9.) David Hare A. C. played against the Fort William Arsenal School F. C. on the Presidency College ground on the 24th July. The latter won by 3 goals to *nil*.

In matches Nos. 2, 3, 4, 7 and 8 Babu K. C. Mitra, Member of the Cup Council, acted as Referee, and in the rest of the matches Babus K. P. Mukerjee and G. C. Chatterjee acted as Referees.

SECOND ROUND.

(1.) Hare Sporting Club played against the Victoria F. C. and was victorious by 3 goals to 2.

(2.) Fort William Arsenal beat the Suburb Border F. C. by 3 goals to *nil*.

(3.) National F. C. defeated the Kumartuli Institute F. C. (which was a bye in the first round) by 1 goal to *nil*.

(4.) The Suhrid F. C. and Wellesley (Sr.) played their match on the 5th of August which ended in a draw. The match was again played on the 7th of August on the Presidency College ground, and resulted in a easy win for the Suhrid Team by 3 goals to *nil*.

(5.) The Shipore C. E. College Team having withdrawn their tie, the Olympic Institute F. C. will play their tie match in the third round with the Suhrid F. C.



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১। স্বপ্নেদ সংহিতা (মূল সংস্কৃত)	...	৩-
২। স্বপ্নেদ সংহিতা (বঙ্গানুবাদ)	...	৭-
৩। হিন্দুশাস্ত্র, শ্রীসত্যব্রত নামপ্রসঙ্গী, শ্রীকৃষ্ণকমল ভট্টাচার্য্য, শ্রীহরপ্রসাদ শাস্ত্রী, শ্রীকালীবর বেদান্তবাগীশ, শ্রীহেমচন্দ্র ভট্টাচার্য্য, ৮ স্বপ্নেদচন্দ্র চট্টোপাধ্যায় ও শ্রীরমেশচন্দ্র দত্ত কর্তৃক প্রকাশিত। ৮ ভাগে সম্পূর্ণ।		
প্রথম ভাগ বেদ সংহিতা	...	১-
দ্বিতীয় ভাগ ব্রাহ্মণ, আরণ্যক ও উপনিষদ	...	১-
তৃতীয় ভাগ কল্পশূত্র	...	১-
অন্যান্য ভাগ সঙ্কলিত হইতেছে।		
৪। বঙ্গ বিজ্ঞেতা (উপন্যাস)।	...	১।
৫। জীবন সন্ধ্যা	এ	... ১।
৬। মাধবী কল্প	এ	... ১।
৭। জীবন প্রভাত	এ	... ১।
৮। সংসার	এ	... ১।
৯। সমাজ	এ	... ১।
১০। ভারতবর্ষের ইতিহাস, প্রথম শিক্ষা	...	১০

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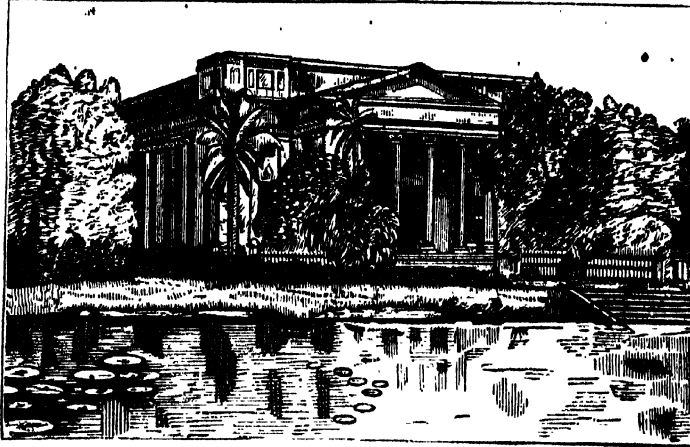
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NOTES AND NEWS.

DR. ROBERT ALLEN, Mr. Arthur Casperz, and Dr. Asutosh Mokhopadhyay, have been appointed to set and examine papers for the ensuing examination for Honours in Law. Dr. Rash Behary Ghose was asked to examine, but he was unable to take the appointment.

The following gentlemen have been appointed to conduct the forthcoming M.A. Examination:—

English.

Rev. K. S. Macdonald.
Mr. H. M. Percival.
Mr. J. Mann.

Sanskrit.

Babu Krishna Kamal Bhattacharyaya.
Mahamahopadhyaya Chandra Kanta Tarkalankar.
Babu Nilmani Mukerjee Nyayalankar.
Dr. G. A. Grierson.

Arabic and Persian.

Dr. G. S. A. Ranking.
Shamsal-ulama Ahmad.
Shamsal-ulama Shaikh Mahammad Gilani.

History.

Mr. H. M. Percival.
Mr. H. J. Allen.

Philosophy.

Mr. G. Thibaut.
Rev. Dr. D. Mackichan.

Mathematics.

Mr. W. Booth.
Mr. Homershan Cox.

Chemistry.

Mr. D. H. Wood.
Mr. P. Brühl.

Physics.

Mr. W. Booth.
Mr. Brühl.

Botany.

Dr. Prain.

Geology and Mineralogy.

Mr. C. L. Griesbach.

It has been suggested that a class for design, under some one having daily practice, should be started in the Civil Engineering College, Seepore. The results of the tests in Drawing given at the last L. E. and B. E. Examinations were far from satisfactory.

On the results of the L. E. and B. E. Examinations the Ambica Charan Chawdhuri Medal and the Trevor Testimonial Prize have been awarded to Amarnath Das.

THE University Library Committee will consist of University Library Mr. O. C. Dutt, the Hon. A. M. Committee. Bose, Babu K. C. Banerjee, Moulvi Serajul Islam, K.B., Mr. A. F. M. Abdur Rahman, Dr. Nilratan Sircar.

THE following genera and orders in Zoology have been fixed for the B. A. Examination in 1896:—

1. The Indian Genera of the Mammalian sub-order—Carnivora Acherioidea.
2. The Indian Genera of the Family Elapidae of the Reptilian order—Ophidia.
3. The Indian Genera of the Piscian sub-order—Selachioidei.
4. The Indian Genera of the Invertebrate order—Crustacea Decapoda.

IN fixing the English Courses for the Entrance, F.A. and B.A. Examinations the amount of reading has been considerably reduced.

THE Board of Studies in Mental and Moral Science have introduced selected portions of Mill's Logic as an alternative to Bain in the B. A. Examination. The selected portions are the Introduction; Book I, Chapter VIII; Book II, omitting Chapter VII; Book III, omitting Chapters XVII, XVIII, XIX, and XXV; Book IV, Chapters VII and VIII; Book V, Chapters IV and V. In the M. A. Examination in Philosophy the special subjects will be Plato's *Thaetetus*, as in Jowett's translation; Aristotle's *Ethics*, as in Williams's or Weldon's translation; and Kant's *Transcendental Aesthetic*, as in Max Müller's translation. It has also been decided that, in the Examinations in Logic in the F. A. Examination and in Philosophy in the B. A. and M. A. Examinations, the questions shall be on the subject as defined by the Syllabus, and shall not necessarily be confined to the books recommended to be used in studying the subjects.

IN the Mathematical and Experimental Physics Course to be read for the M. A. Examination of 1897, Preston's *Theory of Heat* has been substituted for Clausius.

THE text book in Elementary Chemistry for the F. A. Examination of 1898 will be Remsen's *Elements of Chemistry* (latest edition.)

THE B. N. Institution, Calcutta, has been recognised as a High School qualified to send up candidates to the Entrance Examination.

THE Senate have accepted recommendation of the Syndicate that Surendranath Bhattacharyya, who passed the First L. M. S. in 1893, the First M. B. in 1894 and the Second L. M. S. in 1895, and who, after passing the First L. M. S., attended two senior courses of lectures, be allowed to present himself at the Second M. B. Examination in 1896, without attending a further course of lectures.

THE Senate have also accepted the recommendation of the Faculty of Law that Babu Ramcharan Mitra, M.A., B.L., be elected Tagore Law Professor for the year 1895-96, and that the subject of his lectures be the Law of Joint Property and Partition in British India, including the procedure relating thereto.

THE Senate have allowed V. Muttukamaru to appear at the F. A. Examination without passing the Entrance Examination, on the ground of his having passed the Senior Local Examination of the Cambridge University.

ON the recommendation of the Syndicate the Senate have added the following clause to the Regulation for the Entrance Examination of Female candidates (page 49, Calendar for 1895):—
"Female candidates shall be allowed to take up Khasi as a second language."

SOME doubts were expressed at the recent meeting of the Senate as to whether the Khasi Language possessed a sufficient literature to justify its inclusion in the list of second languages. In reply the Vice-Chancellor read a most interesting letter on the subject by the Rev. J. Roberts in which he gave a list of the chief books in the Khasi Language. They were as follows:

"A GRAMMAR of the Khasi Language, published by Messrs. Kegan Paul, Trench, Trübner & Co., London. The author of this Grammar is the Rev. Hugh Roberts, formerly head master of the Cherra Government Normal School. This is an exhaustive Grammar, showing that the author has taken a great deal of trouble. In my opinion there can be no hesitation as to the suitability of this Grammar as a text-book in an Entrance Examination. The number of pages is 209. Published price is 10s. and 6d.
"An Anglo-Khasi Dictionary by the same author as the Grammar. The price of this is three rupees. This is also a very full and correct book, the number of pages being 318.

"READERS. The third Reader compiled by the Rev. J. Roberts contains besides a few chapters on Scripture History nearly the whole of Aesop's Fables, a series of chapters on Habits, translated mostly from Dr. Todd's Lectures. It has also a Khasi-English vocabulary of about 1500 words. The number of pages is 110. There are several pieces of poetry in it too.

"The fourth Reader, compiled by the Rev. J. Roberts, 174 pages, published by the Welsh Mission. In this there is a series of chapters on the History of Moses and the Israelites. (2) The Vision of Mirza in two chapters. (3) The Psalm of Life, Longfellow. (4) Uberto and Adome. (5) Two chapters of Old Khasi alliterative poetry. (6) Seven short chapters on elementary bodies. (7) One chapter on atmospheric changes. (8) Two chapters giving the plot of Julius Caesar (Shakespeare), and the whole of the speech of Mark Antony is rendered into Khasi blank verse. (9) The Burial of Moses by Mrs. Alexander. (10) Jack and the Beanstalk, five chapters. (11) Seven chapters on the Khasi Language. (12) One chapter on the manufacture of sugar. (13) Five chapters on the constitution of the human body. All this besides other matter. This book, taking it all in all, is very difficult reading and enough for the Entrance Examination in Khasi. There is a Khasi-English vocabulary of over

2,200 words attached to, it so that between the two readers there are vocabularies of over 3,700 words.

“THERE is a good translation of the Pilgrim's Progress. The whole Bible has been rendered into very good Khasi. It seems to me that a book from the Bible, say Job or the Book of Proverbs, would answer every purpose together with the Fourth Reader, at least for a year.

“Besides these there are also tracts and hymn books in Khasi.”

Presidents of Boards of Studies.

In English	... Dr. K. S. MacDonald.	
In Greek and Latin	... Father Neut.	
In Sanskrit	... Mahamahopadhyaya Maheschandra Nanyaratna, C.I.E.	
In Arabic and Persian	... Moulvi Abdul Jabbar.	
In Mathematics	... Dr. Asutosh Mukhopadhyaya.	
In Mathematical and Experimental Physics	... Dr. Mahendralal Sircar.	
In Chemistry	... Dr. Mohendralal Sircar.	
In Biology	... Dr. Mahendralal Sircar.	
In Mental and Moral Science	... Babu K. C. Banerjee.	
In History	... Mr. H. M. Percival.	

THE rule “that no candidate shall in future be allowed to take up for examination any subject in which he has not attended lectures,” will apply to candidates who take their admission into the 1st and 3rd year classes from the commencement of the next session.

WE understand that since the University of London has begun to hold examinations in Calcutta as a local centre only one candidate has passed the Matriculation Examination, Mr. H. Ellis, a teacher in the Martinière School. At the Matriculation Examination of January 1895, five candidates appeared, but none passed. At the Matriculation Examination of June 1895, only one of the five enrolled candidates appeared on all the days of the examination.

AS the interest on the Government securities belonging to Educational Trust Funds has been reduced in consequence of the conversion of the securities from 4 to 3½ per cent, it has been suggested to the Administrators of Educational Trust Funds, that if the fund has a balance sufficient for investment, a certain portion should be invested so as to meet the deficiency in whole or in part. If the balance, though considerable, is not sufficient for investment, the scholarship or prize may be awarded for two or three years at the existing rate, until it is ascertained whether there will be any further reduction in the rate of interest, when the annual value will be finally determined; and if there is no sufficient balance, the

value of the scholarship or prize should be forthwith reduced.

WITH a view to regulate the inspection work of the Deputy Inspectors, in order that as far as possible no secondary schools in a district may remain

unvisited during a year, and also to enable the Deputy Inspector himself, and especially acting officers and new officers transferred from other districts, to see at a glance what schools have not been visited, the Inspector of Schools, Rajshahi and Burdwan Circle, has adopted, for the use of Deputy Inspectors, a statement showing all secondary schools in the district, with a number of columns for recording the visits of the Deputy Inspector, which is to be submitted by the Deputy Inspector with his travelling bill, after filling up the dates of visits paid to schools in the month for which the travelling bill is drawn. The statement is returned by the Inspector with the countersigned bill and re-submitted with the next bill, and so on till the end of the year, when it is sent to the Inspector's office with the annual returns, a copy being kept by the Deputy Inspector for future reference. One statement suffices for the whole year; and as only dates of visits will be filled up in each month—a work of a few minutes—it will not increase the Deputy Inspector's office work to any appreciable extent. We consider the statement a very useful one, and hope that it may be generally adopted. The schools should be arranged according to thanas and subdivisions. Under each thana the High Schools should be entered first, after them the Middle English, and then the Middle Vernacular. All circle and grant-in-aid Girls' Schools of whatever denomination should also be included in the list, as these schools are directly under the Department and should receive regular visits from the Deputy Inspector. Special schools, if any, under his inspection should also be included at the end of the list. The list may, if necessary, be printed, and revised in manuscript from year to year.

ASTRONOMICAL OCCURRENCES.

Sept. 1st, Conj. of Mercury with Mars.—4th, Full-Moon, in Apogee.—Total eclipse.—12th, Last-Quarter.—15th, Conj. with Jupiter.—18th, with Venus.—Moon in Perigee.—19th, New-Moon.—Conj. with Mars.—Partial eclipse of Sun.—Strong tides.—20th, Conj. with Mercury.—21st, with Saturn.—22nd, with Uranus.—23rd, Autumnal Equinox.—26th, First-Quarter.

THE SUN.

Sept. Oct.	App. rising.	App. setting.	Meridian Passage.	Meridian Altitude.	App. Diam.
D.	H. M. S.	H. M. S.	H. M. S.	"	"
1	5 42 24	6 17 21	12 0 1	75	48 31 47
11	“ 46 25	“ 6 19	11 56 41	72	11 “ 52
21	“ 50 22	5 55 21	“ 53 11	68	19 “ 57
1	“ 54 26	“ 44 50	“ 49 47	64	26 32 2

The forenoon, therefore, decreases by 12m. 2s., and the afternoon by 22m. 31s. Total shortening of day, 34m. 33s., in thirty days, as against 34m. 5s. in the thirty-one preceding days. The Sun crosses the celestial equator on the 23rd, at 1h. 2m. P.M., when he is said to enter the sign of the Balance, and Autumn is said to begin, for the Northern Hemisphere, and Spring, for the Southern. This is the Autumnal Equinox, when the night (*nox*) is equal (*aequa*) to the day all over the world. Henceforward, the Sun remains longer below than above the horizon, at all Northern latitudes.

On the 19th, a partial eclipse of the Sun at about 4 A.M., consequently invisible both here and in England; but visible in Eastern Australia. At Sidney, its magnitude, at greatest phase, will be 0.525, so that over one-half of the Sun's diameter will be covered by the Moon's overlapping orb.

THE MOON.—September 4th, Full-Moon, at 11.49 P.M.—September 12th, Last-Quarter, at 10.44 A.M.—September 19th, New-Moon, at 2.49 A.M.—September 26th, First-Quarter, at 0.16 A.M.—Apogee, on the 4th, at 4 A.M.—Perigee, on the 18th, at 1 P.M. Strong tides, on account of the near coincidence of Perigee with New-Moon, some 14 hours later, and with the Autumnal Equinox, the Sun and Moon being both near the Equator.

Conjunction successively with Jupiter, Venus, Mars, Mercury, Saturn, Uranus, on the 15th, 18th, 19th, 20th, 21st, and 22nd respectively, the extreme distances, at conjunction being: Mercury 1°55' N. of Moon's centre and Venus 8°24' S., both with reference to the centre of the earth.

On September 4th, total eclipse of the Moon. Magn. 1.55. Totally invisible in India, the Moon being below the horizon from the beginning to the end of the phenomenon. Thus the two total lunar eclipses, as well as the three partial solar eclipses in the current year happen to be every one of them invisible from this part of the world.

THE PLANETS.—On the whole, their position during the present month is not very favourable for observation, as will appear from the following table, where the time is counted from Calcutta mean noon:—

	Planet.	Sept. 1	Sept. 30
Setting.	Mars ...	H. M. 6 58	H. M. 6 0
	Mercury ...	7 0	6 59
	Venus ...	7 11	—
	Saturn ...	9 11	7 25
	Uranus ...	9 50	8 0
Rising.	Neptune ...	11 46	9 54
	Jupiter ...	14 46	13 14
	Venus ...	—	16 35

Thus, it appears, that Jupiter alone is a morning star throughout the month, and Mars, Mercury, Saturn, and Uranus evening star. So is Neptune in so much as he rises, throughout the month, before midnight—Venus is an evening star up to her inferior conjunction with the Sun,

on the 18th; after which she becomes a morning star. Mars is practically little better than invisible.

Venus should be observed during the first days of the month, soon after sunset; or during the last days, before sunrise. She is now drawing near the Sun, with increasing rapidity; and consequently, with

increasing rapidity does the breadth of her crescent diminish, while its diameter yet goes on increasing, albeit more and more slowly. On the 10th, it will be very nearly 60°, or one minute a degree, while the greatest breadth of the crescent will be reduced to something under 1" (0°81).

Mercury and Mars will be in conjunction on the 1st, at 5 P.M. Distance of centres 1'—one minute of degree only. However, the vicinity of both to the Sun will make observation very difficult, otherwise most interesting.

THOMAS HENRY HUXLEY.

(By *Ramendra Sundar Trivedi, M.A.*)

THE death of Thomas Henry Huxley has removed a figure that stood prominent for about four decades before the view of the thinking public. This is not the time for the proper estimation of the life and work of a man who had his full share in the working out of one of the greatest revolutions in the history of thought and had to bear the full brunt of the fury of the battles that raged over some of the momentous questions on nature and on man. But the following tribute to his memory, humble as it is, from one who revered his name when he lived, and mourns him when he is gone, will not, it is hoped, be deemed presumptuous.

Of Huxley's place in the history of science and of the value of his many contributions to knowledge, it is not for the present writer to speak. That should better be left to judges competent to judge. But the verdict of the scientific world on that point has already been pronounced, and when Huxley died, he was recognised as one of the foremost zoologists of his time. The series of numerous papers on zoology and palaeontology and geology that commenced with his life as a young medical officer of the Royal Navy, and that ended when he had virtually retired from public life, will speak for themselves. They won him an early recognition from the Royal and other Societies, and they lost no time in honouring him in a variety of ways. Learned Bodies and Governments, home and foreign, lavished on him decorations in profusion, and he had ample satisfaction of seeing the services he had rendered to humanity by his contributions to the stock of man's knowledge properly appreciated.

Huxley speaks of himself as having been a mechanical engineer of living machines, and it was in the spirit of the mechanical engineer that he sought the key to the intricate riddle of their complex mechanisms. The living body he regarded as a machine that was beautifully adapted to the envying conditions for the work it had to perform, and whose parts had to fit themselves harmoniously for the proper working of the whole. But this fitting of parts, he saw, was by no means perfect; and life itself was a continuous process that ever tended to eliminate out its own imperfections. This imperfect adaptation working towards perfection was not only true for the individual living machines, but it was also true for the whole and for the parts of the giant

structure of living existence that has been working its way up in the course of evolution from ruder to nicer adjustment with the conditions of nature. He took up the fruitful idea initiated in the botanical work of Goëthe and the morphological work of Oken and St. Hillaire, and set himself to working out, with the genius of the engineer and the skill of the architect, "the unity of plan in the thousands and thousands of living structures and the mortification of similar apparatuses to serve diverse ends." His scientific career commenced at a time when the shallow teleology of the Bridgewater treatises held the field, and the establishment of the working of a conscious design in the order of the universe appeared to be the single goal towards which all investigation, physical and natural, was directed. Laplace had shown the universe to be a stably balanced machine in spite of the complex and intricate forces working within; and the researches of a succession of physiologists had revealed the existence of equally wonderful balancings and adjustments in the far more complex constitutions of living bodies. Adaptation was there, with evidence strong in favour of conscious design, and fermented human thought was frothing and foaming in its effort for finding out a natural and rational explanation of its origin. But all the effort had hitherto failed. Lamarckism was a sorry failure; the disputes between Cuvier and St. Hillaire had ended in storm, and before the first half of the century closed, the versatile historian of the inductive sciences at Cambridge had labelled all search in that direction as hopelessly vain. A few years passed, and the *Origin of Species* saw the world. It saw and it conquered. The thinking world was taken aback and verily surprised. The ruling powers within the circle of orthodoxy surmised a revolt, but it proved to be a revolution; and no revolution was attended with more lasting or mightier consequences. Huxley arrayed himself with the forces of revolution, and identified himself with struggling truth. He was in the forefront at every battle; he led in many a skirmish. The doctrine of the origin of species was carried to its extreme logical consequence, and Huxley's lectures on Man's place in Nature heralded the advent of the *Descent of Man*. He lived to see the doctrine of natural selection in the struggle for existence almost universally accepted as an article of faith by the thinking portion of humanity, and lived long enough to reply to what may possibly prove to be the last expression of doubt respecting it from the lips of a President of the British Association.

We have said enough, so far as space would permit, of Huxley's work in his own province of biology. But his was a restless soul, that would refuse to move confined in the narrow groove of a profession. Natural knowledge at the close of the century has grown into a gigantic tree, and woe to the man who has appetite enough, and relish enough, to venture to taste of every fruit that it bears. The age of broad excursive versatility has gone by; that of specialism, deep but narrow, has set in; and men of the type of Huxley and Helmholtz and Virchow seem to be the last stalwart figures of a giant race destined to ex-

tinction. Early in life Huxley took upon himself the task of attacking with the instruments and appliances of science any problem in life and mind, that related to man in his individual or in his corporate social existence; and his was the arm of a Hercules equal to any labour. The nation sought his counsel on many technical questions and listened to the weighty words that he had to say on the broad problems regarding the future of civilization that are troubling men's minds all the world over. He saw the misery that there is in the world of sentient existence and took it to be the inevitable accompaniment of the cosmic process that operates in spite of man. But this cosmic process which is responsible for all the evil and nearly all the good in existence, is neither moral, nor immoral, it is simply "un-moral;" and it lies to the ethical nature of man, itself a product of the selfsame process, to blunt its keenness and curb its fury so far as it works in human society. The whole duty of ethical man consists not in explaining the existence of misery away, or of taking to some mode of self-annihilation to escape from it, but in cherishing the good and bearing the evil that may fall in the way, with a stout heart set on increasing the one and diminishing the other.

Huxley called himself an "agnostic;" but his "agnosticism" requires a little clearing. I do not know if he cared much for defining the exact limits of the province of reason and demarcating the boundary of the unknowable. He was an agnostic in so far as he refused to believe in assertions when no proper evidence was forthcoming in their favour, and in matters beyond the known held judgment in suspension, and if need was, confessed ignorance unabashed. This agnosticism he carried to its logical end in questions of history, of ethnology, of theology, and in the deep problems regarding matter and mind. He upheld the Cartesian and Newtonian method for search of truth against the much lauded but narrow method of Bacon; and if he denied with Berkeley any metaphysical substance to matter, he denied with Hume as ardently any fancied substratum to spirit. He was untiring in his opposition to the "ecclesiastical spirit" which he held to be fundamentally antagonistic to the spirit of science; and many were the occasions that led him into conflict, bitter and sharp, with the current theology and the orthodox creed. This is hardly the time for raking up the embers of the hot unpleasant experiences of his life, that will cool down in time. Times there were when he was regarded "even as one of the wicked;" but posterity will be thankful to him and cherish his memory, as one who did his day's work in humanity, fight against ignorance, and who held veracity in thought and speech and action as making up the eternal code of honour that ought to bind the soldier in the rank of truth.

SOME NOTES ON STUDENTS' BOARDING-HOUSES.

THE following notes are written by one who, having occasion to travel in the Punjab and the North-West Provinces some years ago, took the opportunity of

visiting the students' boarding-houses in those places, and spent some time in studying their management. He is a decided supporter of the up-country system, and evidently wishes to see it introduced in Bengal.

"Up-country," he says, "all the boarding-houses are under the supervision of a European officer, who is familiar with the working of such institutions in England. The houses are kept scrupulously clean. Strict regulations are enforced as regards going to college or school by day, and remaining in the boarding-house by night. The young boys are kept separate from grown-up college students. The boarding-houses usually include some large common room or club-room. Everywhere it is considered desirable that each student should have a room to himself. This is actually the case at the Chief's College, Lahore, and at Aligarh. It is also partially carried out at the Lahore Government College boarding-house, where the senior students are provided with separate cubicles, and the junior students only are placed in dormitories for eight. At Agra there are no special buildings for the College boarding-house, the boarders being placed in ordinary private houses which have been acquired from time to time: but the Principal of the College says that the students ought to be placed, either in separate cubicles, or in large dormitories for not less than four. In a newly-built caste boarding-house which I saw at Agra, each student had a separate room. Everywhere I saw the names of of the occupants put up outside the doors of their rooms. The store-rooms, kitchens, dining-rooms, bathing places, latrines and other offices are separate from the main buildings.

"In every case where there are Hindu students the cooking is not managed by the boarding-house, but by the students. For instance, at the Lahore Government College boarding-house the students group themselves into messes of twelve, and a committee of two is chosen to carry out the messing arrangements. Each mess is assigned a cook and a kahar, store-room, a kitchen, and a dining-room. The committee of the mess see that the mess accounts are properly kept, and that the kitchen is clean and tidy, and are also generally responsible for the order of the mess.

"As these boarding-houses have nothing to do with feeding the students, the charges are very low. At Lahore the charge is one rupee a month, and at Agra it is less. At Lahore, for one rupee a month, the student gets lodging, servants and a few articles of furniture, but he makes his own provision for meals. There are many advantages in this system. It frees the Superintendent of the always difficult and thankless task of looking after meals, and leaves him at liberty to attend to other important matters. It leaves the students to do something for themselves which they are well able to do. It makes them more businesslike and practical and teaches self-government. It avoids complaints about the cooking. It also avoids many caste difficulties and scruples which a strict Hindu may have."

Our writer then proceeds to lay down what a student's hostel should be. "A hostel should be a place where students who are away from their natural guardians

may be properly taken care of and protected against the evils of a large city; and also a place where poor students may live cheaply. It should be a model of cleanliness and good order. Its sanitary arrangements should be as perfect as possible. Above all the army of students collected together within its walls should be governed with something like military discipline. There should be a superintendent for every fifty boys; students and the superintendents should devote their whole and their whole energies to the work."

The writer then goes on to discuss the question of expenditure. Here he separates the fixed items of expenditure from those items of expenditure which admit of reduction. In the case of a boarding-house built by the Government where there is no rent to pay, he is of opinion that the charge for each student could be reduced to some three rupees a month.

"The expenditure," he continues, "which allows of contraction or extension is that which concerns food and cooks and other servants. It is here that the advantage of the up-country system is conspicuous. Our hostel should follow the example of the up-country boarding-houses and decline to be responsible for feeding the inmates. For three rupees a place it should provide furnished lodgings, lights, cook-room, store-room, and dining-room, servants and medical attendance. But the students should be required to form themselves into messes of about twelve. These messes should be managed by a committee of two. Each mess would procure its own food. The mess committee will be responsible for the messing arrangements, accounts, and good order of the mess. The general control will remain with the Superintendent. This will suit poor and rich alike. A poor boy will then be able to live in the hostel for about eight rupees. A rich boy may live better, if he chooses to pay for it. The students are accustomed to control their own messing arrangements in students' messes, and there is no reason for taking this piece of self-government from them. On the other hand, the Superintendent is left free for other and better things. Even if the students are not allowed to form self-governing messes, they ought to be divided up into groups of not more than twenty-five, in order that the food may be properly cooked and distributed. Unless this is done the greatest noise and confusion will prevail at meal-times. It would also be more in accordance with strict Hindu ideas to divide them into messes, otherwise the lower castes must be excluded from the hostel."

As regards buildings the writer has not much to say. He, however, suggests that there should be a central hall or club-room for the common use of the students, and an isolated room for the reception of inmates suffering from infectious diseases.

The writer is also very emphatic in calling "attention to the necessity of supervision. All the boarding-houses up-country are under the control of some European professor. It is absolutely necessary for the well-being of the hostel that it should have some one who is familiar with the working of such institutions in England for its Rector or Governor living close by. Without this all other reforms will be useless."

The writer concludes by indulging in a sort of golden dream of student life in Calcutta, when all the "unowned" students have been brought to live in spacious well-managed boarding-houses, built by the generosity of different colleges, or castes, or parts of the country.

These may perhaps be counsels of perfection. Yet already we see the Government taking steps in the right direction. May we not hope that others will follow?

SOME NEW ANECDOTES FROM THE LIFE OF THE LATE PUNDIT ISWARA CHUNDER VIDYASAGAR.*

(By Jogendranath Chatterjee.)

As regards the public life of the late Pundit Iswara

Chandra Vidyasagar there is scarcely any incident that has been left unrecorded by his biographers. The object of this small essay is to present some instructive anecdotes from his private life. He was born in the year 1821, and after a useful service to his country for more than half a century died at an advanced age of 70 in the year 1891. I do not, however, intend to speak of the details of his life, I wish to explain his love and generosity and other characteristic qualities.

As regards the universal love which was predominant in his life, I have to narrate an incident which happened during his stay at Chandannagore in the 1890. When he settled in Chandannagore he made acquaintance with a large number of men in and outside the town. Among these persons was an inhabitant of Bhadreswar who repeatedly requested him to put up at his house in Bhadreswar if he had opportunities to go there. On one occasion, however, he had to go to Bhadreswar, and to please the gentleman, put up at his abode. As soon as he arrived, the gentleman ordered his son, who was a leper, to prepare tobacco for the Pundit. The son thus ordered prepared with his own hands tobacco and a pipe of the leaves of plants to smoke. Whether it was intended as a test for the Pundit, we need not ask; but though his brother, Pundit Sumbhu Chandra Vidyaratna, warned him by gestures, he smoked his pipe with his usual calmness and serenity of the mind without showing any scruples whatever. After this sweetmeats were brought by the son of the gentleman, and these too were eaten by Vidyasagar with as much eagerness as he would have shown if the youth were in perfect health. When he returned to his abode at Chandannagore, his brother Pundit Sumbhu Chandra Vidyaratna asked him if he had not observed that the youth was a leper, and rebuked him for having smoked and taken food there. He smiled calmly as usual, and said "Sumbhu! were that man my brother, were you a leper, what should I have done? You are foolish to rebuke me."

At present there are many honourable and influential

persons in society, who hesitate to give a pie or two to a beggar, but are ready enough to give their energies, or to give large sums of rupees to any public work, of which particulars get printed in the newspapers. But this was not the case with the great benefactor and reformer of our country. His was a policy of silent charity unnoticed, unheard of even by a neighbour. The following anecdote of a trifling incident that took place in his house at Chandannagore will illustrate this.

One day a blind beggar, a Mahomedan, came to him for alms, accompanied by his wife. Being asked what they wanted, he said that they wanted to eat some costly sorts of Bengali food. Vidyasagar at once complied with their wishes. He said that they should come to him every Saturday for the food which they were so very fond of, and that they should also get eight annas from him every week. They were very much pleased to hear such generous promises from him. Their fears were dispelled by his kind and affectionate words, and filled with admiration and love, they said to him that they owed two rupees to a man who treated them very cruelly owing to their inability to pay the debt. Vidyasagar instantly gave them the two rupees they were in need of, with kind advice never to incur debts in future.

Another anecdote may be related here with equal propriety to show this same policy of silent charity which he loved.

Once he was being entertained at the house of a wealthy pleader of Hugli. A rich man of Chandannagore and his son were also there as guests. As they were sitting in the parlour, a helpless Brahmin, who came for alms, was ill-treated by the servants of the pleader and sent away. When Vidyasagar expressed sorrow at this affair, the pleader was a little ashamed, but the rich man of Chandannagore said that beggars must be treated in that way, for they were, in his opinion, resolved to trouble the well-to-do men of the place. Vidyasagar did not answer him, but left the house unperceived. The helpless beggar, who was crying under a pipal tree, was gratified with a rupee, and the pundit went back to Chandannagore without seeing the pleader again.

In his childhood during his stay at Calcutta with his father and brothers, Vidyasagar had to suffer much from the want of utensils and clothes. As soon as he began to earn money, clothes and utensils were heaped up in his house for distribution, and not a single man that came to him had to go back empty-handed. These utensils and clothes cost him four or five thousand rupees a year.

He was once asked, by a teacher of the Metropolitan Institution, a question regarding the large sum of money he spent in purchasing clothes and utensils for the poor. In answer to that he said:—

"When I was a student of the Sanskrit College, the want of these things caused us great suffering. We had rough appliances fit for the use of a single individual and with those appliances five of us had to take our food one after the other. Our sufferings from want of clothes were unspeakable. I have therefore resolved

* Read at a general meeting of the student members of the Society for the Higher Training of Young Men, 24th August 1895.

never to see others suffering for the want of such things."

Once he was on his way home from Calcutta with a number of followers. Sufficient carts could not be obtained for them all, and consequently they were all on foot. Suddenly a heavy shower of rain came on and they were put to great difficulty to know how to save the numerous copies of classical manuscripts they had with them. Helpless as they were in that lonely spot, they had to gather some large plantain leaves and covering themselves and their manuscripts with these leaves proceeded as before. After a short while they met the late Babu Preonath Sarma, who had been made a Professor of Mathematics in the Sanskrit College through the recommendation of Vidyasagar and who was travelling along that road. On seeing Vidyasagar, the Babu at once came out of the palanquin and invited his benefactor to enter it. But Vidyasagar declined the invitation. "I could not," he said, "go in the palanquin unless there were some for my companions." The Babu was thus put to shame before them all, and after accompanying the Pundit for a short distance went away.

Vidyasagar was very fond of speaking the exact truth and hated flattery. Once a rich man, who passed his days in a majestic style, came to see him. The Pundit at that time was arranging his favourite books, which were bound very richly in morocco leather, as was his custom. The visitor foolishly asked him why he took so much care to have his books richly bound in morocco leather, when simple leather could have done. He was ready with his answer:—

"Why have you taken so much care, Babu, to put on a shawl costing about a thousand rupees, when a rough and coarse cloth could have done you the same service?" The visitor was thoroughly abashed and spoke not a word.

There are many more anecdotes from his life, which are still unpublished and which I might have mentioned, but from which I at present desist.

"MY GUN-POWDER PLOT."

(A Student's Story.)

My brother and I were at home for our holidays. We were both very young, my brother being fifteen and I twelve. We were both very good boys, only "a bit too lively," as my old aunt used to say. We had our own and peculiar ideas of amusement to which we adhered. For instance, we set fire to the tail of our mother's favourite, Persian cat and hunted it all over the flower-garden into our father's green-house. We enjoyed the hunt thoroughly, and so did our bull-dog Bob, but my parents were very much annoyed and put us on bread and water for a week. I was a practical boy and prided myself on my æsthetical tastes and sentiments. The following incident will prove the truth of this assertion:—I asked a lady who came to dine with my mother, why she was tied so tight in the middle, and good humouredly suggested that if she

were not so tied she could have eaten much more. I am sorry to say, however, that the lady did not thank me for my kind suggestion, and she frowned on me most majestically and looked hot enough to set me on fire if she touched me. But what surprises me most is that my mother did not feel at all proud of having such a cultured young son. She gave me a sound lecture after the lady went away.

My brother prided himself on his scientific knowledge. He used to read Ganot's Physics, and once asked a gentleman who had hair like bristles and could not brush them down, if he put on the patent electric belt. We thought nothing of these things, but our mother looked excessively annoyed when we came home and said that the boys would be up to mischief.

Now, my father had an old muzzle-loader, and when he used to go to Court, my brother and I used to go out shooting. This gun was very old, so old in fact "that it could have burst any day," at least so my father said. So in a fit of generosity he gave it away to the gardener. We had only a can of powder left, and I meditated on a gun-powder plot.

Here I must tell you of a remarkable change that came over my brother. He was beginning to grow a moustache. If I went to him to ask his help for one of our tricks, he would turn on me with a hand on his upper lip and say with the supreme dignity of a full-grown man, "Go away youngster." I used to invest my pocket money in pop-guns, bow and arrows, &c., but my brother would buy a bottle of Rowland's kalydor and a pot of bear's grease with his money. He would also brush his hair for half-an-hour. However that may be, when one day, I like an amiable Gay Fawkes divulged to him the secret of my gun-powder plot, he joined me heartily as an accomplice.

Our plot was to fill a bottle with gun-powder and blow up the stove in the kitchen, and we set about this job in right good earnest. When the servant-maid had gone to have her breakfast, we entered the kitchen stealthily with a bottle, filled with gun-powder, in our hands. We then dug a hole beneath the stove. The difficulty was to set fire to the mouth of the bottle and this is how I did it. I got a chip of lighted wood and put it into the neck of the bottle, and waited for the explosion. It would not go off! "Expectation changed into hope and hope into despair," as Mr. Washington Irving says. My brother said, with all the dignity of a scientific man, that something was wrong with it, and I put my face close to the mouth of the bottle to see what was wrong with it. Pray do not imagine that I was so foolish as to blow on it. But in my excitement I was breathing too heavily, and that made it go off. Bang! And I burnt my nose and my eye-lashes. My forehead was severely burnt and cut by bits of broken glass. I had very little eye-brows and they were gone too. I suffered a month for this escapade. My father was very angry and threatened to put me on a powder-barrel and blow me up. When I recovered he did blow me up but not in the mild way he had proposed. He gave me, as the boys in school would say, "a good jawing."

After this scolding was over, a smile came into my father's face; the smile extended itself to a laugh,

and the laugh into a roar. My strong resemblance to my simian ancestors was, I suppose, the cause of all his merriment.

What most surprises me, however, is that now I have got a grand pair of eye-brows. I might advise my reader to try my remedy for defective eye-brows, but "I rather suspect" as Sam Weller would say, that it is too strong a recipe, something like 'marrying widders to cure one of gout' as Mr. Weller senior said.

A FEW WORDS ON THE SUN.

(By Satya Bhushan Banerjee.)

In this paper, which makes no pretensions to originality, I have made an attempt to present in a small compass such facts as are likely to prove very interesting to readers of this *Magazine* about the Great Luminary, whom we may call the life of our planet.

Early speculations.

The ancients held many strange and peculiar views about the sun's nature. Some looked upon him as a satellite of the earth. Others concluded that he was not larger than Peloponnesus. They would not allow any one to believe that the sun was a mass of incandescent matter. Anaxagoras declared that the sun was a mass of incandescent matter. He was therefore accused and banished, but the influence of Pericles saved him from this would-have-been disgrace. The Pythagorean school believed in the immobility of the sun in the centre of the planetary system.

Archelaus, a disciple of Anaxagoras, professed that the sun was a star which surpassed all others in magnitude. There were some philosophers who actually believed that every star was a world existing in the depths of space, having planets and satellites. Kepler was anticipated by these philosophers in his bold hypotheses of the constitution of the universe. In his "Epitome" he says:—"It is quite possible that the sun may be nothing more than a fixed star more brilliant to us than the others, simply from its proximity, and that the other stars are really suns surrounded by planetary worlds."

Absurd imaginings.

Notwithstanding scientific conclusions, many people put forward such absurd imaginings that we cannot but think them insane. As an example, I may state that one Charles Palmer published in 1798, a "Treatise on the sublime science of heliography demonstrating with satisfactory evidence that the great luminous sphere called the sun is simply a mass of ice." In the course of his argument he says:—"The sun is a cold body, since the temperature decreases as we approach it. Besides which a convex lens of glass possesses the property of collecting together all the rays which fall upon it to a focus. A lens of ice produces the same effect. For this reason, the author believed that 'the sun is an immense convex lens of ice, which receives the rays of heat and light emanating' from the Almighty himself and collects them to a focus on earth."

Distance and size of the sun.

Leaving such odd imaginings and speculations to their fates, I shall now dwell on the distance and the size of the sun. Before entering into the history of the subject, I shall indicate the various methods by which our present knowledge of the distance of the sun has been obtained. They may be classified as follows:—

(1) Observations upon the planet Mars, near opposition, in two distinct ways:

(a) Observations of the planet's declination made from stations widely separated in latitude.

(b) Observations, from a single station, of the planet's right ascension when near the eastern and western horizons, known as Flamsteed's or Bond's method.

(2) Observations of Venus at or near inferior conjunctions:

(a) Observations of her distance from small stars measured at stations widely different in latitude.

(b) Observations of the transits of the planet: (i) By noting the duration of the transit at widely-separated stations; (ii)

By noting the true Greenwich time of contact of the planet with the sun's limb; (iii) By measuring the distance of the planet from the sun's limb with suitable micrometric apparatus; (iv) By photographing the transit, and subsequently measuring the pictures.

(3) By observing the oppositions of the nearer asteroids in the same manner as those of Mars.

(4) By means of the so-called parallactic inequality of the moon.

(5) By means of the monthly equation of the sun's motion.

(6) By means of the perturbations of the planets, which furnish us the means of computing the ratios between the masses of the planets and the sun and consequently their distances, known as Leverrier's method.

(7) By measuring the velocity of light and combining the result (a) with equation of light between the earth and sun or (b) with the constant of aberration.†

Estimates of its distance.

Aristarchus may be said to have been the first man to estimate the distance of the sun. His method was very ingenious and would have been successful "had the observation been susceptible of sufficient accuracy." He was followed by Hipparchus, who obtained no better success than his predecessor. Coming now to modern times, we find the first attempt to determine the sun's parallax, made by Picher, sent out by the French Academy of Sciences in 1670, at Cayenne, while Roemer, Picard, and others observed from different stations. They found that the sun's parallax could not exceed 10". [The parallax of the sun is simply the angular semi-diameter of the earth as seen from the sun.]

In 1752, Lacaille made some observations at the Cape of Good Hope and deduced 10", that is, a distance of 82,000,000 miles. Newcomb's observations gave 8.855" as the sun's parallax. In the year 1879, Mr. Gill announced 8.783" \pm 0.015" as a very approximate value of solar parallax. Bucke's observations gave 8.5776".

The method of observation then in vogue was to note the exact time when the limb of the planet came in contact with the sun. But this sort of observation is attended with great difficulty and uncertainty. 'The difficulty depends in part upon the imperfections of optical instruments and the human eye, partly upon the essential nature of light, leading to what is known as diffraction and partly upon the action of the planet's atmosphere' (Young).

The two first-named causes produce what is called irradiation and 'operate to make the apparent diameter of the planet, as seen on the solar disc, smaller than it really is.'

'The planet's atmosphere also causes its disc to be surrounded by a narrow ring of light, which becomes visible long before the planet touches the sun and at the moment of internal contact produced an appearance of which the following figure is intended to give an idea on an exaggerated scale.'

The determination of the motion of the moon—which I have

indicated before—is one of the best methods of finding out the solar parallax. In 1854, Hansen announced that the moon's parallactic inequality led to a smaller value than that deduced from the transit of Venus—a conclusion which was confirmed by Leverrier in 1858, 'from the so-called lunar equation of the sun's motion.' This led to a doubt in the correctness of the then known distance of the sun. In 1872, Leverrier obtained 8.86" as the solar parallax. The method by which he arrived at this result has been indicated before.

The experimental researches of the velocity of light by Carnu in 1873-74 fixed the solar parallax between 8.78" and 8.85".

Here I may state that Laplace in his famous work "The Mechanique Celeste" has adopted 8.81" as the solar parallax,



obtained from the first discussion of the transits of Venus in 1761—1769. Collecting all the evidence at present available, it would appear that the sun's parallax cannot differ much from 8.80", though it may be as much as 0.02" greater or smaller; this would correspond to a distance of 92,885,000 miles with a probable error of about one per cent. or 225,000 miles.

Its distance as at present fixed.

Thus we see from the mass of information available that the distance of the sun from the earth is 92,885,000 miles. Dr. Young has adopted this value in his work on "The Sun," and I shall also adopt the same throughout this paper. [Lockyer, however, puts this value as 92,965,000 miles.]

By observing the slight changes in the sun's apparent diameter we find that this distance varies somewhat at different times of the year about 3,000,000 miles in all.

When the earth is nearest to the sun it is said to be in Perihelion, when away, in Aphelion. The first happens about the first day of January, and the second, about the second day of July. Between the first day of April and the first day of October, the distance of the earth from the sun is the mean between the two extremes. Very careful observations have shown that the orbit of the earth is a closed curve, whose nearest point to the sun (Perihelion), as has been said before, is passed by the earth about 1st January, when she is 91,385,000 miles distant.

The angular semi-diameter of the sun when at the mean distance is almost exactly 962". Representing the distance of the sun from the earth by 92,885,000 miles, we get 867,000 miles as the diameter of the sun.

An idea of the great distance between the earth and the sun may be had from the fact that it takes nearly eight minutes for light to travel 92,885,000 miles. Let us suppose a straight railway line has been constructed to carry passengers from the earth to the sun. A train moving at an uniform rate of 60 miles an hour would then reach its destination by the latter end of 1894 or the beginning of 1895, supposing it to have started during the reign of George I, at the time when the quadruple alliance was concluded.

Its shape.

Measurements have been made by means of heliometers, and it has been proved that the diameters of the sun's disc are perfectly equal. Not the slightest indication of flattening has been detected on any side. 1,305,000 earths rolled up in the size of a ball would equal the sun. This follows from the law that 'the surfaces of the spheres vary as the squares and bulk as the cubes of their diameter.' If we represent the sun by a globe, about two feet in diameter, a pea at the distance of 215 feet will represent the earth, and we may add, the nearest fixed star would be represented by a similar globe placed at a distance of 11,000 miles (Lockyer).

Its mass.

The mass of a body is defined as the quantity of matter contained in the body. As we know the distance of the sun from the earth, we can easily find out the mass* of the sun which comes out to be nearly 330,000 times as great as the earth's.

This mass, if represented by weight, would reach the astounding figure of 2,154,106,580,000,000,000,000,000 tons.

* The process is as follows:—

Let M = the sun's mass,

and m = the earth's.

Let R = the distance of the earth from the sun,

and r = the mean radius of the earth.

Let the length of the sidereal year be represented by T (reduced to seconds) and g = the distance a body falls in a second at the earth's surface. Now the distance the earth falls towards the sun

in a second or the curvature of her orbit in a second = $\frac{2\pi^2 R}{T^2}$ (about 0.119 inches). Hence by law of gravitation:—

$$\frac{1}{2} g = \frac{2\pi^2 R}{T^2} = \frac{m}{r^2} \frac{M}{R^2}$$

$$\text{whence } M = m \left(\frac{4\pi^2 R^3}{T^2 r^2} \right);$$

take $\pi = 3.14159$, $R = 92,885,000$ miles, $T = 31,558,149.3$ seconds, $r = 3959.2$ miles, and $\frac{1}{2} g = 0.0061035$ miles nearly (16.113 ft.), and we get.

$M = 330,000 m$, nearly. [Old value = 354,936] (Young).

The weight of all the planets and the satellites is not sufficient to equal the weight of the sun. The sun would still be heavier by 700 times their combined weights.

The attraction between the sun and earth amounts to 36 hundred quadrillions of tons, i.e., 36 followed by 17 zeros.

The force of gravity at the surface of the sun as compared to the earth's = $\frac{330,000}{(109\frac{1}{2})^2}$ (109½ being the number of times the

sun's diameter exceeds the earth's) = $27\frac{1}{2}$ as great as on earth. If we could transfer a man who weighs 150lbs. to the sun, his weight there would then nearly equal 2 tons. A body which on earth falls 16.09 feet in a second, would fall there 443 feet in the same time.

The average density of the sun = $\frac{M}{V} = \frac{330,000}{1,300,000} = \frac{1}{4}$, or 0.25

nearly of the earth's, i.e., the matter composing the sun and its appendages is then on the average only $\frac{1}{4}$ as dense as the matter composing the earth, and we may add it is less than $\frac{1}{2}$ as dense as water.

This fact leads to a very remarkable conclusion. We see that the sun consists mainly of a gaseous body.

Its rotation.

The time of rotation of the sun's equator is 25 days; at latitude 20°, 25.75 days; at 30°, 26.5 days; and at 45°, 27.5 days. These results are somewhat doubtful as different astronomers give different values. The linear velocity of the rotation of the sun at his equator is 1.261 miles per second.

The following table includes the general elements of the solar rotation as deduced by Carrington and Spores and reduced by Secchi to the year 1899:—

Elements.	Carrington.	Spores.
Longitude of node of solar equator	73° 57'	74° 37'
Inclination of solar equator	7° 15'	6° 57'
Diurnal rotation	14° 18'	14° 26' 44"
Rotation period	25d. 38	25d. 23.40.

The rotation of the sun at different latitudes is represented by the following values:—

Northern Latitudes.

	d.	Period of Rotation.		
		or	d.	h. m.
50°	27.145		27	10 41
30°	26.207		26	9 46
20°	25.714		25	17 8
15°	25.382		25	9 10
10°	25.145		25	3 29
5°	25.020		25	0 42
Equator 0°	24.913		24	2 11

Southern Latitude.

	d.	Period of Rotation.		
		or	d.	h. m.
5°	24.971		24	23 18
10°	25.233		25	5 35
15°	25.573		25	13 31
20°	25.743		25	17 52
30°	26.535		26	12 50
45°	28.458		28	11 0

The solar spectrum.

Spectrum analysis tells us that white light is not homogeneous (not simple), but consists of seven different lights, each producing its own colour. Newton ascribed the separation on their passage through the prism to their different degrees of refrangibility. When sunlight is passed through a prism and projected on a screen, we see numerous dark lines in the spectrum. The number of these dark lines amounts to 2,000 or more. A detailed explanation of this most interesting subject is not possible in these pages, but the inquiring student is referred to the many treatises on the same subject, among which might be mentioned Lockyer's "Studies in Spectrum Analysis," and Roscoe's "Spectrum Analysis." In this connection, I may mention one or two facts which every student ought to know, viz.:—(1) that the yellow and the green illuminate the most powerfully; (2) that heat attains its greatest intensity in the red; (3) that greater chemical action is met with in the violet and even a little beyond. By means of the spectroscope, the following elements have been discovered as being present in the

sun. Here I shall indicate in separate tables the elements as discovered by Kirchhoff, Augstrom, Thalen, and Lockyer:—

PRESENT.
Sodium.
Iron.
Calcium.
Magnesium.
Nickel.
Barium.
Copper.¹
Zinc.

Kirchoff.

ABSENT.
Gold.
Silver.
Mercury.
Aluminium.
Cadmium.
Tin.
Lead.
Antimony.
Arsenic.
Strontium.
Lithium.

Augstrom and Thalen.

Sodium.
Iron.
Calcium.
Magnesium.
Nickel.
Chromium.
Cobalt.
Hydrogen.
Manganese.
Titanium.
Aluminium.

Thalen.
Thalen.
Augstrom.
Augstrom.
Thalen.
Augstrom.

Besides the elements in the above tables, there is a certain probability that the following elements are also present in the solar atmosphere; one or more lines having been found by Lockyer to coincide with the dark lines of the solar spectrum.

Certainly coincident—Aluminium, strontium, lead, cerium, uranium,* potassium, vanadium,* palladium,* molybdenum.*

Probably coincident—Indium, lithium, rubidium, cesium, bismuth, tin, glucinum, lanthanum, itrium or erbium.

Those marked * are represented by bright lines in the spectrum of the chromosphere.

At least two additional elements were suspected, one of them has lately been demonstrated by Professor Ramsay to be the hypothetical Helium, and the other, still unknown, is conspicuous in the corona. Mr. Lockyer has discovered by photography a group of lines, which are ascribed to carbon, in the ultra-violet (see his "Chemistry of the Sun"). It is possible that there are many other elements about which we know nothing at present. In 1877 Dr. Henry Draper announced the presence of oxygen in the sun. He published photographs which show the coincidence between the bright lines of this element and certain *bright spaces* or band in the solar spectrum. Professors Hutchings and Holden took up this question and found that 'under high dispersion,' the 'bright bands' of Dr. Draper disappear altogether. This important question however, has not as yet been definitely settled.

Sun-spots.

We now come to that interesting subject *viz.*, the sun-spots. Galileo regarded the spots as a kind of smoke, as cloud or froth formed on the surface of the sun and 'swimming on an ocean of subtle or fluid matter.' Helvetius was also of the same opinion. Others considered the spots to be something floating on the surface of the sun. Here I shall quote a passage from Cassini, which will show the various opinions prevalent in his days:—"Some people," says he, "believe the sun to be an opaque body having an irregular surface somewhat like that of our earth, its irregularities being entirely covered over by a luminous fluid matter; that this fluid being drawn towards certain parts more than to others by a kind of tide action allows us to see now and then one or more of these points or rocks underneath; this produces the appearance of spots around which exists a kind of froth or spray represented by the nebulosities (pennumbæ), that the spots disappear when these points are again covered by the fluid and appear again when the fluid moves off to another part; this explains tolerably well, why they appear on the same portion of the sun's disc after a certain number of revolutions. Others have imagined that the centre of the sun is an opaque dark nucleus, entirely covered by luminous fluid matter. Some have concluded that the sun is composed of a fluid matter in which certain irregular solid bodies are plunged and that these are sometimes brought to the surface by the motion of the fluid appearing as

spots, the forms of which differ from those of the said irregular solid bodies. Lastly, others have imagined the sun is formed of a subtle fluid matter in a constant state of agitation."

The sun like the earth rotates on an axis. This was discovered by observing the spots on its surface. "It is found that the spots always make their first appearance on the same side of the sun and that they travel across it in about 14 days and that they then disappear on the other side. It has been found that the spots besides having an apparent motion caused by their being carried round the sun in its rotation have a motion of their own." Carrington and others have deduced the time taken by the spots to cross the disc. It now seems certain that all spots have a movement of their own, and that the rapidity of this movement varies regularly with their distance from the solar equator, that is, the region half-way between the two poles of rotation. In fact the spots near the equator travel faster than those away from it, so that if we take an equatorial spot, we shall say that the sun rotates in about 25 days, and if we take one situated half-way between the equator and the poles in either hemisphere, we shall say that it rotates in 27½ days (Lockyer).

The spots are generally limited to those parts of the sun's disc which are a little above or below its equator. They very rarely appear on the poles or on the equator. Some spots cover millions of square miles and continue for months. Some single spots have been known to measure 50,000 miles. Others grow and die within a short time. Sun-spots generally appear, not singly but in groups. The earliest observers were aware of their changeable aspect. According to Fabricius they change their form and their velocity. Galileo thought they were not permanent, but condensed themselves or divided, increased or were dissipated. Detailed spectroscopic examination of the sun's surface and of his spots has afforded evidence of their being due to the absorption of the sun's light by atmospheric layers of greater pressure than are at work in the other regions. A spot is dark because the depression is filled with comparatively cool dense vapours which powerfully absorb light. These vapours have fallen from the upper regions of the sun's atmosphere, so that each spot is the seat of a downward rush, the answering uprush to which we see in facule and a certain kind of flames or prominences.

Historical sun-spot observations.

In the year 807 A.D. a large spot was visible. Kepler saw one in 1609. All the spots were described as owing to bodies intervening between the earth and the sun. Galileo may be said to be the discoverer of sun-spots; for it was he, I think, who first attempted an explanation of their origin. Scheiner maintained that they were planets moving very near the sun though not in actual contact.

In the year 1740, Cassini saw a great sun-spot. Another sun-spot was seen in the months of November and December (1740). It lasted for a very long period and was one of the largest in the history of sun-spots. It remained visible on the sun's disc for 70 days. The great spot of 1779 remained visible for six months, and in 1840 Schwabe saw one which returned eight times, the duration of which covered 200 days or nearly seven months. Scheiner speaks of 50 spots seen at once upon the solar disc in 1711.

In 1740 and in October 1759, Schröter counted 68 spots all visible at once, and at another time 81. From 1717 to 1720 many more were seen particularly in 1719, when a kind of equatorial belt appeared to be formed by them. Lalande has mentioned a spot whose mean diameter measured 30,000 miles. In 1776, Sir W. Herschel spoke of another of 50,000 miles diameter. Captain Davies spoke of a third of 187,000 miles in its greatest length.

In the year 1843, one of the largest and most remarkable spots appeared, remaining visible for seven or eight days. Schwabe measured this spot and found that its diameter was 74,000 miles. The largest spot yet recorded was observed in 1858. Its breadth measured more than 143,000 miles and covered nearly $\frac{1}{3}$ of the whole surface of the sun. Most of my readers, I think, remember the great spot which was visible from November 15th, 1891, to March 17th, 1892, except during the fortnight intervals when it was carried away from our ken by the rotation of the sun's axis.

¹ The presence of copper is doubtful (according to Dr. Young); so also of cobalt.

Sun-spot periods.

One noticeable feature in connection with sun-spots is that there are periods when the sun-spots are greatest, i.e., when they are many (maximum periods), and periods when they are least, i.e., when they are few (minimum periods). The interval between two maximum sun-spot periods and two minimum sun-spot period is about 10 or 11 years. But more of this anon. The following table shows the number of new spots visible in the years between 1836 and 1849:—

In 1836, 272; in 1837, 333; in 1838, 282; in 1839, 162; in 1840, 152; in 1841, 102; in 1842, 68; in 1843, 34; in 1844, 32; in 1845, 114; in 1846, 157; in 1847, 257; in 1848, 330; and in 1849, 238. This table shows that 1837 and 1848 were years of greatest spot frequency, while 1843 was a year of least frequency (Proctor).

One important fact in connection with the sun-spots is that the interval from a minimum to the next following maximum is only about $4\frac{1}{2}$ years on the average, while from the maximum to the next following minimum, the interval is 6·6 years.

The sun's plane of rotation.

The plane of the sun's rotation is slightly inclined to that of the orbit of the earth. According to Carrington, the angle is $7^{\circ} 15'$, while Spörer makes it $6^{\circ} 57'$. This plane cuts the ecliptic at two opposite points called the nodes, one of which is in longitude $73^{\circ} 40'$ according to Carrington, $74^{\circ} 36'$ according to Spörer. The axis of the sun is therefore directed to a point in the constellation of Draco not marked by any conspicuous star. Astronomers define its position by saying that its right ascension is $18^{\circ} 44'$ and its declination is 64° . It is almost exactly halfway between the bright star Alpha (α) Lyrie, and the pole star. The earth passes through the two nodes on or about 3rd June and 5th of December. At these times the spots move apparently in straight lines across the sun's disc and its poles are situated on its circumference.

The photosphere.

Before proceeding to mention the various theories regarding the sun-spots, I shall here describe a few interesting matters connected with them. The round shining disc or flat surface which all of us see is called the photosphere. It is about 400,000 miles from the sun's centre and has an outer atmosphere 500,000 miles high above it. The photosphere has a tolerably well-defined edge or limb and dazzles the eye with its intense brilliance. Professor Young says:—

"All that we can learn about the temperature and constitution of the sun makes it hardly less than certain that the visible surface which is called the photosphere is just a sheet of self-luminous cloud precisely like the clouds of our atmosphere with the exception that the droplets of water which constitute terrestrial clouds are replaced in the sun by drops of molten metal and that the solar sphere in which they float is the flame of a burning fiery furnace raging with a fury and intensity beyond all human conception." Again "the photosphere is a shell of luminous clouds formed by the cooling and condensation of the condensable vapours at the surface where exposed to the cold of the outer space." Observations by the polariscope (made by Arago) tend to establish the belief that the photosphere is an incandescent gas; on the other hand, "spectrum analysis tends to prove that it can only be a solid or liquid substance in a state of incandescence." This contradictory state of things, however, tends to overthrow all our idea regarding the physical constitution of the sun; but more of this I shall have occasion to speak about in my next paper.

SOCIETY FOR THE HIGHER TRAINING OF YOUNG MEN.

Our new session.

Our new session has commenced from July last. Junior members are being admitted by numbers every day, and the number on the rolls has risen in course of the last two months to 244. Out of 378 of the old members many have not yet paid their subscriptions for the new session, and we may therefore fairly hope that at the end of the present session we would be able to count upon a fair number of young men joining the Society. Mr. C. R.

Wilson, our worthy and energetic Secretary, having returned from England on the 24th June last, after a short stay at home for two months, has again applied himself for the furtherance of the cause of the Society with renewed vigour. We have our big lecture-room now furnished with new benches and a nice wooden platform, with punkahs.

Krishabihari Sen memorial.

Since July last we had three public meetings held in the hall of our Society. On Wednesday, the 31st July 1895, a numerously attended meeting was held in order to commemorate the memory of the late Babu Krishna Behary Sen, the well-known Rector of the Albert College, under the presidency of Sir Alfred Croft, K.C.B. The Hon'ble Mr. Justice Gooroodas Banerjee, Mr. R. D. Mehta, Mr. F. J. Rowe and the Rev. J. Morrison were present among others. The Chairman in the course of a few preliminary remarks said that he regretted the untimely death of the late Babu Krishna Behary Sen as a great personal loss. He had known him from the very day he set foot in this country and had been on terms of close friendship with him. The deceased gentleman was a man admirable in every public and private relation of life. Babu Kally Churn Banerjee delivered an eloquent address, dwelling at great length on the many exceptional and brilliant qualities of the late Babu Krishna Behary Sen. Addresses were also delivered by Pandit Sivanath Sastri, Mr. R. D. Mehta, Mr. F. J. Rowe, the Rev. J. Morrison, and Babu Benoyendra Nath Sen. Three resolutions were then put to the meeting and were carried unanimously.

The Hon'ble Dr. Justice Gooroodas Banerjee having proposed a vote of thanks to the President, who made a suitable response, the meeting dispersed.

Harry Lee memorial.

Another memorial meeting was held in the Society's hall on Wednesday, the 31st July, in honour of the late Mr. Harry Lee, late Chairman of the Corporation of Calcutta, who was also the first President of the Athletic Section of the Society. The Hon'ble H. J. S. Cotton, C.S.I., presided on the occasion, and there was a large attendance,—almost all the native athletic clubs being represented. The Chairman in opening the proceedings said that he had great pleasure in presiding over the meeting. He had known Mr. Lee from the day that gentleman arrived in Calcutta, and had strongly sympathised with him throughout his public career. The speaker presumed that Mr. Lee was best known to the young men present as a patron of athletic sports, and it was chiefly in that connexion that the students of Calcutta had come together that afternoon to express their appreciation of Mr. Lee's services in that direction. The most marked features of Mr. Lee's character, he believed, were earnestness and sympathy and affection for the people of this country. Maharaja Narendra Krishna, Colonel Clatterton, Dr. Banerjee, Babu Amarendranath Chatterjee, and others also addressed the assembly and three resolutions were put to the meeting and carried unanimously.

Freemasonry.

On the 21st August 1895, at 5-30 P.M., Mr. F. H. Skrine, C.S., delivered a lecture on "Freemasonry from an outsider's point of view" in the hall of our Society. Mr. E. F. Longley, Master of the Trades' Association, presided, and there was a large attendance. The lecturer traced the growth of "Freemasonry" from the system of Mercantile and Craft Guilds which overspread Europe in the Middle Ages. These organizations controlled Municipal Government and directed the stream of commerce at their will. They had their day and were broken up by the tide of industrial progress which succeeded the invention of the steam-engine. The lecturer then dealt at great length on the relation of Freemasonry to Architecture. After glancing at the history of the Craft from the date of the foundation of the Grand Lodge of England down to the present day, the lecturer concluded by forecasting its future. In India, he said, prospects were most hopeful. He trusted that he would see the day when every town throughout the Empire would have its little body of adepts banded together in the bonds of brotherly love. These are times, he remarked, when all who have the welfare of this great country at heart should forget animosities and accidental difference of creed and colour, and march shoulder to shoulder in the

van of progress. We are passing through a period of transition, when tact and sympathy alone can reconcile claims apparently conflicting to social and political equality. Freemasonry may be made a powerful factor in uniting forces which, if rightly directed, would give healthy civic life to the dense masses of ignorance and prejudice that surround us.

With a vote of thanks to the Chairman and to the Lecturer the meeting separated.

Debates.

We had four meetings of the Debating Club since the beginning of this session. The following subjects were taken up:—

- (1) Hindu Marriage Expenses. (Lecturer—Babu Romoni Mohan Ghose, B.A.)
- (2) Hindus and Mussalman—their respective duties. (Lecturer—Mr. Atai Elahi, B.A.)
- (3) English Education in Bengal. (Lecturer—Babu Hemendra Mohan Basu.)
- (4) Some Anecdotes from the Life of Pandit Ishwar Chandra Vidyasagar. (Lecturer—Babu Jogindra Nath Chatterjee.)

All these meetings were presided over by Mr. C. R. Wilson and were fairly attended by the junior members. The debates were generally very interesting.

Tennis ground.

Our tennis ground is now ready for play, and members will be enlisted as soon as the rainy season is over.

COLLEGE CORRESPONDENCE.

College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.]

B. M. INSTITUTION, BARISAL.

LITERARY BRANCH.—The opening meeting of the present session of the Debating Club was held on the 27th of July. The old Captain having resigned, Babu Bipin Behari Dass of the First year class has been elected in his place. The next meeting came off on Saturday, the 17th August, under the presidency of our worthy Professor Babu Jogodish Mukherjee. Babu Aswini K. Dutt, M.A., B.L., graced the meeting with his presence. There were above 80 members present. The subject under debate was "Eastern and Western Civilisation." Babu Bhabaranjan Majumdar of the First year class stood up for 'Eastern Civilisation' and was supported by Babu Sarat Chandra Ghosh of the same class. Babu Bepin Bihari Dass, opposed the movement of Babu Bhabaranjan Majumdar and pleaded the cause of 'Western Civilisation' and was supported by Babu Surendra Nath Gupta of the First year class. After a hot debate the question was put to the vote and was decided in favour of "Eastern Civilisation" by an overwhelming majority of 52 votes against 5.

THE COLLEGE DEPARTMENT.—The brilliant success of the Institution has attracted a large number of students from different Districts. College classes are almost crowded.

Babu Khetronath Ghose, M.A., has been appointed Professor of English Literature. The College classes are suffering much on account of the ill-health of the Principal of the Institution.

After the summer vacation we had eight meetings of the Friendly Union. On all occasions some one among the teachers presided and delivered lectures full of healthy and moral precepts.

Little Brothers of the Poor are rendering great service to the poor by tending and nursing the sick and even helping them with money in their need.

The other branches attached to the Students' Union, viz, 1, Moral Improvement Branch; 2, Union Brothers; 3, The Band of Mercy; 4, The Labour Band; 5, The Fine Arts Branch, &c., are doing their duties with renewed vigour and energy.

GENERAL ASSEMBLY'S INSTITUTION.

THE Institution now presents a very pleasant sight—every class is full to the brim. It would have been better, had there been sections of the big classes; indeed, almost every one of them is unwieldy.

The College classes, as well as the Entrance class having made considerable progress—the usual class-examinations have begun in them. These are compulsory, and generally, the teachers are the examiners.

I am sorry Principal Morrison and Professor Bruce did not keep good health and were absent now and then in consequence.

Rev. Wann was announced to come "very shortly."

On 20th, Rev. A. Jewson and on 22nd Rev. K. S. Macdonald addressed some of the students on Christianity.

The Institution closed on 13th August on account of the Janmastami festival, and those classes that were not examined got holiday on days of examination of the others.

It is not very complimentary to the energy of the First and Third year students, when we find that the late Debating Club is yet a dead institution. Will Babu Surendra Nath Mukherji, so energetic last year, kindly take the lead?

Dr. N. Mukherji, M.A., of Harrison Road, has intimated to the Principal that he would carefully treat any poor student of this Institution—he being an old student. His *esprit de corps* is really praiseworthy.

L. M. S. INSTITUTION, BHOWANIPORE.

It gives us much pleasure to observe that Babu Satish Chunder Mukherji, M.A., Junior Professor of English Literature in our College, has won great popularity among the students in so short a period as three months. We wish him still greater success and reputation in his profession.

The L. M. S. Debating Society, in the meantime, held successively two large and enthusiastic meetings, probably as a reaction of the long and continued lethargy it had been in for three months. Babu S. C. Mukherji, M.A., presided at the first meeting, and the subject for discussion was "The Writings of Bankim Chandra." Kumar Khatindra Deb Roy produced a wise and beautifully written essay embodying therein some observations which, characterized by pithy brevity as they were, failed not to do justice to the voluminous works of the distinguished genius.

The second meeting was held under the presidency of the Rev. J. P. Ashton, M.A. The subject for debate was, "The Influence of Travels." Babu Nrisingha Charan Bhattacharya and Dwarkanath Chakravarty opened the debate speaking against, and for, travels respectively. The long discussion among the members was brought to a close by a wise and comprehensive speech from the chair. The 'for-party' came off victorious by a majority of 3 votes.

It is gratifying to observe that our College men have been contemplating to form a Sporting Association out of a feeling of necessity of physical exercise in a period when young men's attention has been monopolized by a mania for mental activity.

RAJ CHANDRA COLLEGE, BARISAL.

STUDENTS' ASSOCIATION.—This Association is meant for the physical, intellectual, and moral training of the students and is practically of great service to them. A sitting of this Association came off on the 20th of July and was largely attended by the students.

THE COLLEGE.—Every possible means has been adopted to provide good teaching for the College classes.

Babu Haripada Majumdar, M.A., has been appointed Professor of Philosophy. He is giving much satisfaction to the students by his able and learned lectures.

Our worthy Principal, Babu Jyotish Chandra Banerjee, has brought about material changes in the constitution of the College. Under his care and guidance the students are making rapid progress in studies.

There is a Sporting Club, named "Albert Club," attached to the College.

On the 27th of July a farewell address was presented to Babu Kaliprasanna Dutt, M.A., late head master of the Collegiate School, in a public meeting under the chairmanship of the Rev. Mr. Carey.

CLUBS AND SOCIETIES.

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Latest Contributions :—

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 Babu Apurva Krishna Bose, Rs. 12 yearly.
 Babu Wopendra Nath Bose, Rs. 12 yearly.
 Babu Bholanath Mitter, Rs. 12 yearly.
 Babu Ashutosh Dutt, Rs. 12 yearly.
 Babu Sarat Chandra Mallick, Rs. 12 yearly.

Bengali Reading Circle.—A Meeting of the circle took place on the 24th April last, when Babu Satish Chandra Mitra, B.A., read a paper on "Bengali Drama." There were present among others Babu Robindra Nath Tagore (in the Chair), Rai Baikantha Nath Bose Bahadur, Punjit Kalipada Vidyardatta, and Babu Ananth Nath Mallick. The essayist after having briefly noticed the development of Bengali Drama criticised and compared with each other some of the most notable of our dramas, remarked rather unfavourably on the future of Bengali dramatic literature. Rai Baikantha Nath Bose Bahadur said that dramatists of the present day, some of whom were men connected with one or other of the theatres, were like *durris* cutting cloth not with a view to make a good coat but to make as much of a coat as the cloth at his disposal may allow. Thus a comic part was introduced where a tragic one was necessary simply because the author had at his disposal the services of a good comic actor and wanted to show him off. From the tendency that the drama was taking he was afraid lest some day works like Mr. P. Ghose's *Arithmetical* be included in the list of dramas, for the reason, *viz.*, that there were two persons holding a dialogue with each other, *viz.*, the teacher and the student. Babu Robindra Nath Tagore said that the want of dramas of a high type were to be accounted for by the want of ideas, and the want of ideas by the want of a current of events amidst which a nation must find itself before they were inspired with such ideas. Failing that the death of the drama was inevitable.

English Magazines.—The following English Magazines—in addition to India, *The Spectator* and *The Review of Reviews*,—are available at the library, *viz.*,—1. *The Graphic*; 2. *Black and White*; 3. *Pall-Mall Magazine*.

SIRCAR SPORTING AND DEBATING CLUB.

To avoid monotony in the tone of our Debating Meetings, and more particularly to create a taste of reading good authors in our young men, the system of reading on every other Sundays of the month of choice easy selections from the best of ancient and modern authors has been introduced. The introduction of the system owes its origin mainly to the endeavour of Babu Broja Lal Mukherjee, B.A., an honorary member and a kind sympathiser of our Club. Selections like "A Blindman's Daughter of Bethnal Green," "King John and the Abbot of Canterbury," and the "Story of the Three Palmers," &c., have been read in the Club to the greatest pleasure and appreciation of the members. On Sunday, the 11th August last, we had a meeting in which the subject "Beauty" was discussed in Bengali under the Chairmanship of Babu Pauchanon Mukherjee. Baboo Rashagoonakar Mitra, a member and manager of our Club, wrote an essay on the subject in Bengali. The essay in itself was a beautiful piece of

literary execution. Fortunately on the occasion we had in our midst Babu Pramanathan Chatterjee, one of our best and well-known Artists, who explained to us what constituted beauty in art, a culture of which, he said, is sadly a failure in this country for causes which are inevitable. The Chairman enlightened us by explaining to us the idea of beauty, how it developed and varied with different men from the time of Plato down to our own age, mentioning particularly the views of Aristotle, Kant, Hegel, Hutcheson, Burke, Sir Joshua Reynolds, Alison, Hume, Emerson, Leigh Hunt, Jeffrey, Prof. Blackie and Sir William Hamilton.

The most noteworthy event in the short annals of our Club is that, in the beginning of this month, it has taken lease of a piece of ground measuring about a bigha and a half situated at Gombagan, quite in the neighbourhood of our former premises. Here three Tennis Courts will be laid out to the greatest advantage of our sporting section which suffered a great deal in the old site, and now we shall be able to accommodate more members. For the constant rains the rowing season is now at its ebb.

THE CALCUTTA UNIVERSITY UNION.

At the instance of the C. U. Union a memorial meeting was held at the Albert Hall, on the 12th July last, to express sorrow at the untimely death of Babu Krishna Behari Sen. The hall was filled to its utmost capacity and the meeting was attended by a large number of pupils, friends and admirers of the deceased gentleman. Dr. Rash Behari Ghose presided on this occasion. In opening the proceedings of the meeting the President said that they had met together for the purpose of expressing their profound sorrow at the loss they had all sustained by the death of one of the foremost men in their community. Babu Krishna Behari was a gifted member of the singularly gifted family who counted on its rolls a long line of illustrious names. In him genuine piety without the slightest tinge of bigotry and the most unaffected modesty were wedded to scholarship and learning of no mean order. Whatever he put his hand to, he did it with a thoroughness of purpose.

The following resolutions were then carried unanimously :—

1. That this meeting desire to express profound regret at the untimely death of Babu Krishna Behari Sen, M.A., Rector, Albert College, and the loss the educational cause has sustained in his death. They express also their sympathy with the family of the deceased.

Moved by Babu Nilmoney Mukherji, M.A., B.L., and seconded by Babu Binoyendra Nath Sen, M.A.

II. That a copy of the above resolution together with a letter of condolence signed by the Chairman of this meeting be forwarded to the family of the deceased.

Moved by the Hon'ble Mr. A. M. Bose and seconded by Babu Dhona Bulluv Sett, M.A.

Babu Kali Charn Bannerjee also addressed the meeting at some length. Then with a vote of thanks proposed by Babu L. M. Ghosal and carried by acclamation the meeting dispersed.

Another meeting of the Union was held on the 9th of August at the Albert Hall to present a congratulatory address to the Hon'ble Mr. A. M. Bose on his recent election to the Bengal Council on the nomination of the Calcutta University. Babu Kalicharan Banerjee presided on the occasion.

YOUNG MEN'S READING ROOMS AND LITERARY ASSOCIATION, HOWRAH.

A PUBLIC meeting of our Literary Association was held on Thursday, the 1st August, at about 7-30 P.M. in the Literary Association premises. The subject for discussion was 'Duty.' Babu B. C. Mukherjee, B.A., lectured on the subject. He dwelt on the various aspects of 'Duty' and deplored the condition of the present Bengalees for their neglect in their national duties. He was followed by Mr. K. N. Mitter. He dilated chiefly on our intellectual and moral duties, and his address was a piece of friendly advice to young students. Then Babu S. Roy stood up and gave a short address on the subject. The President in bringing the subject to a close quoted various examples from the Hindu mythology to shew the keen sense of duty of our mighty forefathers.

We are highly thankful to Babu Bihari Lal Ghose, B.L., the well-known pleader of Hazaribagh, for his kindly making a donation to our library.

IMPORTANT PUBLICATIONS.

FOR COLLEGES.

1. **Notes on Hindu Law.** By Principal Krishna Kamal Bhattacharyya. A suitable guide for the B.L. Candidates. Price Rs. 1-8.

2. **Notes on Mahomedan Law.** By the same author. Price Rs. 1-8.

3. **Kumar Sambhavam** (*Cantos I—VII*). Text with Notes. By the same author. Price Rs. 3.

4. **English Translation of Sakuntala.** By the same. Price As. 12.

5. **English Translation of Uttararama-charita.** By the same. Price As. 12.

6. **Sakuntala.** Text with notes both in Sanskrit and Anglo-Sanskrit and Translations by Prof. Bidhu Bhushun Goswami, M.A., of the Hugly College. [In preparation.] Price Rs. 2-8.

7. **Elementary Trigonometry.** By Prof. Sarodaranjan Ray, M.A. Highly spoken of as the best treatise on the subject and warmly accepted by the Professors of Mathematics in Bengal, Madras, Bombay and N.-W. P. as the compulsory text-book for their students. Price Rs. 2.

8. **Algebra, Vol. II.** By the same author. Very highly recommended by Drs. Salmon and Burnside of Dublin.

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10. **Solutions of the Examples in Mukherji's Geometry of Conics.** By Prof. Haran Chandra Banerji, M.A. This is a faithful solution to Dr. Mukherji's Geometry of Conics. Price As. 12.

11. **Notes on Harrison's Life of Cromwell.** By Prof. Lalghopal Chakravarti, M.A. Price Rs. 1. With regard to this book we invite comparison and ask the students to look into it before they purchase any.

FOR SCHOOLS.

12. **Beginner's Algebra.** By Prof. Sarodaranjan Ray, M.A. Recommended by the Professors and Teachers of Mathematics as the best text-book on the subject and is much in use in the schools in Bengal, Madras, Bombay and N.-W. P. Price Rs. 1-12.

13. **Geometry, Books I—IV.** By the same author. It has been made a text-book by the Calcutta University for the Entrance Examination of 1896 and subsequent years. It contains in addition the questions with their solutions of the Calcutta and Allahabad University Entrance Examinations. Price Rs. 1-4.

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NOTES AND NEWS.

THE Board of Moderators in Arts for 1896 will consist of Dr. M. L. Sircar, the Moderators. Hon. A. M. Bose, Babu K. C. Bannerjee, and Dr. Asutosh Mukhopadhyay.

AT their last meeting the Syndicate had before them a requisition signed by several members of the Senate asking them to reconsider their resolution of the 10th August appointing Dr. Asutosh Mukhopadhyay to examine in Honours in Law. It was resolved that the Syndicate, while laying down as a rule that in future no member of the Syndicate should be appointed an examiner, did not see their way to alter their resolution of the 10th August appointing Dr. Asutosh Mukhopadhyay an examiner for the ensuing examination in Honours in Law. Meanwhile we understand that Dr. Mukhopadhyay has resigned his appointment as examiner.

AS the time for the appointment of new Fellows of the University is drawing near, the Syndicate has decided to approach the Secretary to the Government of India and to call attention to the fact that, when the number of the vacancies to be filled up by election was raised from two to three in 1892, one was reserved for the Medical Faculty. It is suggested that at the next election it should be similarly reserved for the Faculties of Medicine or Engineering.

THE following schools have been recognised by the Syndicate as High Schools qualified to send up candidates to the Entrance Examination: S. Gabriel's S. P. G. School, Rangoon; the Athenaeum Institution, Calcutta; and the Raja Gobinda Lal Roy's Aided School, Calcutta.

The following schools have been recognised provisionally: the Sibchandra N. C. School, Kirnahar; the Tajhat H. E. School, Burdwan; and S. Luke's S. P. G. School, Sorengoo, Burmah.

DR. DEVENDRANATH RAY, a member of the Senate, has proposed that having regard to paragraph 16 of the regulations for the Second M.B. Examination under which candidates who have failed at the Second L.M.S. Examination are not allowed to proceed to the Second M.B. Examination till six months have expired from the date of such failure, the existing order of holding the Second L.M.S. and the Second M.B. Examinations should be altered, that is to say, the Second L.M.S. Examination should be held after the Second M.B. Examination.

THE Principals of the Metropolitan Institution, the City College and the Ripon College have addressed a joint letter to the Syndicate stating that they have determined to raise the rate of fees in the Law Department and in the third and fourth-year classes of the General Department of their colleges from three rupees to four rupees a month from the commencement of the next session, and trusting that the Syndicate would approve of this action and grant their sympathy and support by discouraging proposals to charge lower fees on the part of institutions that may hereafter come into existence. The Syndicate has approved of this action.

A MONTHLY Hindi magazine, *Vidya Binod*, has been recently started by Babu Chandri Prosad Singha, which certainly deserves the patronage of schools and school-boys in Bihar. In that part of the province there are no cheap newspapers or periodicals for the benefit of primary school-boys, their reading being confined to a

few pages of text-books prescribed for their classes. Years ago there was in Bihar a newspaper by name *Ohasma i Ilm*, published at Government expense and distributed among vernacular schools. This paper has ceased to exist for some 20 years back or so. In 1876 a Hindi magazine by one Husain Ali appeared, and District Committees of Public Instruction subscribed for it; but this magazine, too, disappeared, it seems, for want of encouragement at the end of 1877, after an existence of two years. It is, however, essentially necessary that students of Bihar primary schools should be induced to read some periodical containing entertaining tales, biographies of eminent men, and interesting and useful essays on science and arts written in easy language. Chairmen of District Boards and Presidents of District Committees of Public Instruction in the Hindi-speaking districts of Bihar and Chota Nagpur Division have therefore been asked to subscribe for the periodical in sufficiently large numbers to encourage the publisher to continue its publication and distribute them among the best upper and lower primary schools, just like *Sathi* in Bengal proper. The bound volumes of the periodical may also be adopted as a prize-book for primary schools. The subscription is one rupee a year.

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THE occurrence of the Gibbon Centenary in 1894 has not unnaturally suggested the publication of the hitherto unpublished works of the great historian. The manuscripts, of which some portions were exhibited last year, are in the possession of Lord Sheffield. They consist of Gibbon's journals for the years 1762 to 1764, written mainly in French; of letters to his own family and to distinguished contemporaries; of various note books; and of no less of seven different draughts for the autobiography, not one of which is identical with the printed version. The whole is to be edited by the present Lord Sheffield, and published by Murray.

..

THE desk of Charles Dickens, the great novelist, has recently been presented to the South Kensington Museum by Mr. S. B. Bancroft. The desk has been placed in the Forster Library with the following inscription: "This desk belonged for many years to Charles Dickens, and was last used by him, a few hours before he died, on June 9th, 1870."

..

SIR JULIAN GOLDSMID has been elected Vice-Chancellor of the University of London in succession to Sir James Paget.

The number of those who passed the recent summer matriculation examination of the University of London was 1,011, of whom 284 were women. As usual, the women showed a slightly higher proportion of passes than the men.

STUDENTS of Indian history will be interested to learn that among the recent additions to the manuscript treasures of the British Museum are four volumes of the correspondence and papers of Sir Robert Palk. The collection includes several original letters of Warren Hastings. Sir Robert Palk, who was Governor of Madras, is, by an odd mistake, called in the printed report the Governor of Bombay. The Robert Palk, who, as Judge of the Calcutta Court of Cutcherrie, imprisoned Nundoomar for contempt of court, was probably the son of the Governor of Madras.

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AMONG the new volumes in preparation for the "Cambridge Historical Series," edited by G. W. Prothero, Professor of History in the University of Edinburgh, there will be a volume on the "United States of America, 1765—1871," by Edward Channing, Professor of History in Harvard University; and another on the "Europeans in India from the invasion of Alexander to the present time," by H. Morse-Stephens, M.A., Professor of History in Cornell University.

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AMONG the ruins of the "Two-and-a-half days Mosque," built by Altamsh at Ajmere in A.D. 1200, there were found on marble engraved portions of two Sanskrit plays, one of which was written by no less a personage than King Vignharaja Deva in 1153, and shows that the Hindu sovereigns of that time were eager to compete for poetic fame with Kalidas and Bhavabhati. "To what base uses do we come!" The stones on which a royal author, who could boast of having repeatedly exterminated the barbarians, and conquered all the lands between the Vindhya and Himalaya mountains, made known the products of his muse, have been used as common building material by the conquerors of his descendants.

..

THE whole of Sir A. Cunningham's famous collection of Indian coins has now found a home in the British Museum. This is by far the most complete collection of Indian coins ever got together; and its acquisition places the British Museum in this respect on a level with the requirements of students of the lesser known departments of Indian history and numismatics. There is no branch of Indian numismatics unrepresented in this collection, which abounds also in specimens at present unique. The Hindu section of the collection was presented to the Museum by the heirs and executors of Sir A. Cunningham. The remainder has been acquired by purchase.

..

THE revival of the Olympic Games, which take place at Athens next spring, will be conducted on a very grand scale. The Duke of Sparta and the Central Com-

mittee, of which he is the President, are working energetically. It is proposed to hold the Games in the ancient Stadium which is to be rebuilt at the expense of over 500,000 drachmas, and will accommodate 100,000 people. The boat races, in which two hundred boats will take part, are to be between the old and new Phalerum, and the harbour of Munychia is to be used as a shelter in rough weather. It is also proposed that the running course shall be the historic run to Marathon. The Stadium will be lighted by electricity. Two thousand athletic clubs are to take part in the proceedings, and a hundred thousand visitors are expected.

ASTRONOMICAL OCCURRENCES.

October 1st, Mercury at greatest elongation.—4th, Full-Moon.—9th, Conj. with Neptune.—11th, Last Quarter.—Mars conj. with Sun.—13th, Moon conj. with Jupiter.—15th, with Venus.—16th, Moon in Perigee.—18th, New Moon.—Conj. with Mars.—19th, with Mercury and Saturn.—20th, with Uranus.—25th, First-Quarter.—26th, Mercury conj. with Sun.—Venus at greatest brilliancy.—28th, Mercury conj. with Mars.—Moon in Apogee.

THE SUN.

Oct. Nov.	App. Rising.	App. Setting.	Meridian Passage.	Meridian Altitude.	App. Diam.
	H. M. S.	H. M. S.	H. M. S.	" "	" "
1	5 51 26	5 47 50	11 49 47	64 25	32 2
11	.. 54 50	.. 38 35	.. 46 52	60 24	.. 8
21	.. 59 0	.. 30 14	.. 44 45	56 43	.. 13
1	6 4 8	.. 22 30	.. 43 42	52 59	.. 19

The forenoons, therefore, decrease by 12m. 42s., and the afternoons by 25m. 11s. Total shortening of day 37m. 53s. The equation of time nearly reaches its maximum negative value by the end of the month, mean, or clock-time lagging over 16 minutes behind apparent, or sun-dial time. The sun's meridian altitude diminishes by 11° 27', while his apparent diameter increases by 17 seconds of arc, corresponding to a shortening of his distance from the earth of some 800,000 miles, *viz.*, from 92,857,000 miles, being reduced to 92,057,000. The spots on the Sun's surface have now considerably diminished since the maximum in 1893. Still never once has the Sun been observed entirely free from spots since the 28th August 1891.

THE MOON.—October 4th, Full-Moon, at 4-41 A.M.—October 11th, Last-Quarter, at 8-28 P.M.—October 18th, New Moon, at 0-4 P.M.—October 25th, First Quarter, at 4-57 P.M.—Perigee, on the 16th, at 11 P.M.—Apogee, on the 28th, at 10 P.M.—The New Moon following her perigee, or nearest approach to the earth, at an interval of only some forty hours, may be expected to produce unusually high tides, although not so much

so as the September New Moon. As for the planets, although far more massive than the Moon, their influence on the tides is quite *insensible*, seeing that this varies approximately in the inverse ratio of the cube of their distances from the earth. Even the Sun's action on the tides is less than half that of the Moon (about as 2 is to 5), although his mass is over 29 million times greater, on account of his distance, which is nearly 400 times that of the Moon.

Conjunction successively with Neptune, Jupiter, Venus, Mars, Mercury, Saturn and Uranus respectively on the 9th, 13th, 15th, 18th, 19th and 20th—none of them being close conjunctions.

THE PLANETS are still throughout this month rather unfavourably situated for the evening observer, the only evening planets practically being Mercury and Neptune. Saturn and Uranus are likewise evening stars during the greater portion of the month, but are getting too close to the Sun to be easily observable. Venus, Mars and Jupiter are morning stars.

MERCURY attains his greatest eastern elongation about midnight between the 1st and 2nd instant, his angular distance from the Sun then amounting to 25° 35'. On the 28th, he passes through his inferior conjunction with the Sun, thenceforth becoming a morning star. On the 28th, conjunction with Mars, lying 31' s. only of the latter. Unfortunately the nearest approach happens at 4 P.M., whereas the planets are visible only in the early morning. Besides, just as at their last conjunction on September 1st, their near vicinity to the Sun will make observation very difficult, both rising only about three-quarters of an hour before sunrise.

VENUS will attain her western phase of greatest brilliancy on the 26th, at 4 P.M.

MARS passes through conjunction with the Sun on 11th, at 3 P.M.

SAMBHU CHUNDER MOOKERJEE.

Books console, but they do not teach, said a great novelist. Experience must come of ourselves. There is truth in the dictum with regard to fiction at least, but it cannot be held to apply to biography. It is possible to gather useful lessons from the career of a good and great man, faithfully recorded. Dr. Sambhu Chunder Mookerjee, whose life I am about to publish, merited both epithets: and if he did not rise to supreme excellence the fault lay, not in his intellectual powers, but in a defective, moral and physical training.

INHERITED INFLUENCES.

It may be said with perfect truth that the most im-

Advantages and drawbacks of high birth.

portant factor in Mookerjee's complex character was his pride of birth and race. He was a Brah-

man of, the Brahman, and refers again and again in his letters to his illustrious descent, his claim to represent the Rishis of old. I am not one of those who underrate the advantages of good birth. A distinguished family is an organic growth. Each of its

members lives in long past times when he glances back at his ancestors and looks forward to surviving in his descendants centuries after his little life is sped. Thus he enjoys an eternity of the *ego* and death is robbed of half its terrors. There are few sensations so strange or so profound as those evoked by a succession of family portraits, when we find traces of the same passions, the same experiences as stir our own individuality, in some well ruffled gallant of Queen Bess's days or in some divine of the last century tricked out in the majesty of a full-bottomed wig.

The old French nobility, which as a social and political power was annihilated by the Revolution, affords a typical example of the advantages

Illustrated by the old French nobility.

and drawbacks of an aristocratic system. Their most impressionable years were spent in sumptuous and artistic surroundings and in early youth they came into contact with all that was worth knowing of contemporary society. They had a lofty, if somewhat narrow, conception of public duty, leading them to abandon the grandeur of Versailles and the intellectual delights of Parisian *salons* for the sordid hardship of war, and pour out their life blood without stint at the bidding of their sovereign. But growing up as they did in an atmosphere of servile flattery, they naturally enough regarded all outside their pale as made of coarser materials than themselves. A story is told of a great lady in those old days, who in the course of a morning call on a wealthy commoner, said that mankind resembled cups and saucers. The nobility was fine porcelain; the middle classes, ordinary china, and the lower common pottery. This brilliant apothegm was overheard by a footman, who when told a few minutes afterwards by his mistress that her ladyship wished to see the children of the house, bawled out at the top of his voice from the hall so as to be overheard in the drawing-room, "Here Pottery, bring young China to be kissed by old Porcelain!"

This mental attitude was affected by King Louis the Fourteenth and his great-grandson the fifteenth of that name. Alfieri, the Byron of

Also by the behaviour of Louis XIV.

Italy, visited Paris towards the close of the latter monarch's interminable reign and was presented at court. He tells us in his memoirs that he never forgave the air of lofty pride and insolence with which the Most Christian king received him. It was as if a Brobdnagian were to look down on a mortal of ordinary stature and ask "what curious insect may this be?" Let those who are well born or of high caste vigilantly check the growth of sentiments which lessen their sympathy with others doomed unlike themselves to live a few years of sorrow and then to be clean forgotten!

Another drawback of high inherited position is the absence it involves of any stimulus to exertion. John Bright defined happiness as "congenial

The high-born without a stimulus.

occupation with a sense of progress," and we must all remember that there is no standing still in this world.

We are fated to progress, or to fall behind in the race. It was said by a wit of the last generation that no being in the world was more to be pitied by a thinking mind than a young, rich, healthy, and handsome Duke, for he had nothing to wish or strive for. When the storm of revolution began to rage, there was no one in power, from the unhappy King Louis XVI downwards, who had enough resolution and power of initiative to attempt to control it, and dominion slipped from the impotent hands of men paralysed by self-indulgence to those of the dregs of the people. The Reign of Terror and the guillotine which have eternally disgraced our civilization were the inevitable result.

Education of the highest type can alone give the required breadth of view. The noble who has had that inestimable advantage weighs his own infinite littleness in the great scale of creation. His heart goes out to fellows less favourably placed and he lives under an ever present sense of the obligations he owes society which has given him such enormous power for good. I was much struck by a remark made by the late Earl of Derby when asked how he could spare so large a portion of his time to public affairs. "I consider," he said, "that men like me are amply paid in advance for anything they can do for their country."

To those who enjoy the still greater advantages of being born in a "golden mediocrity," alike removed from the temptation attending great wealth and great poverty, I would preach the necessity of clearing their minds of snobbery and prejudice. Learn to judge men as they are, apart from the accident of birth and riches. A menial servant who does his duty is more worthy of respect than the highest noble who neglects it.

Civilization, as it advances, continually broadens the circle of our perception and sympathies. From the family they extend to the community

in which we are born. And with Mookerjee, pride of race was nearly as strong as pride of birth. The former is a quality of which I would fain see a good deal more in Indo-Aryans. It is at the root of all national greatness. Without it the consummation of the Congress's wildest dream would bring only bitter disappointment. How can men be expected to work out their own political salvation when they are constantly having it drilled into them that they are a people devoid of truth, honesty and courage—when they meekly acquiesce in the reproach, and do nothing to redeem it? Remember, that you are the descendants of a conquering race which once gave law and science to the eastern world, and strive to live up to the high standard attained by your ancestors. Personal and national self-respect have enabled the inhabitants of a small group of islands in the icy North to overspread the world. I have long endeavoured to foster this feeling in Bengal, and my forthcoming book will be a protest against the impeach-

Pride of race.

ment of an entire people by Lord Macaulay. It is with this object that I have consistently encouraged the indigenous drama. There is nothing which tends more to ennobling thoughts, or removes the soul more completely from the sordid surroundings of daily life than the taking part, either as actors or spectators, in plays based on national history and traditions. No education is more effective or more easily acquired. The greatness of England at the commencement of this century was in no small measure due to the devotion of the people to the magnificent historical dramas of Shakespeare. They sound as a clarion call to deeds of glory.

EARLY TRAINING.

So much for the inherited influence, which did so much to shape Mookerjee's career. I will now pass to his early training

Mankind is an epitome of nature, which we see eternally convulsed by the contending influences of good and evil. On searching the depths

of our own hearts, each of us must be conscious of the truth of this remark. But we are all creatures of habit; and in early youth, while the mind is still plastic and impresionable, we may be trained into a habit of acting and thinking sanely. By constant vigilance a child may be taught to repress his inherited bias towards evil temper, untruthfulness or love of self, and acquire almost instinctively the opposite qualities. Children are not playthings but citizens in embryo. I have lived to see a complete revolution in their treatment. When I was a boy, the spirit of the Middle Ages still ruled in the nursery. Children were relegated to a distant part of the house and the society of menials. They entered their parents' presence on sullenness, as it were, and on condition of being "seen and not heard" as the saying ran. At very tender age they were sent to a boarding school where the ration and discipline were more than Spartan. Lord Albemarle when a child at Westminster School, awoke on a bitter winter's morning to find his bed covered with snow which had drifted in from the broken windows. My grandfather was also at Westminster and I remember his narrating how, detected in piffling jam in a sixth form boy's study, he was solemnly tried and sentenced to be thrown out of the window. The height was fifty feet from the ground and a row of spiked palings awaited him below. And so the child was thrust into space. He clung desperately to the widow sill and one of his tyrants hammered his little hands with a dictionary to make him let go! Happily for him and me a master was attracted by his piercing shrieks and intervened at the nick of time. The result of the stern discipline which prevailed in the nursery and school-room two generations back was that the weaklings were killed off: the sensitive crushed to semi-idiotcy; but a virile race survived whose exploits are the brightest page in our annals.

(To be continued.)

A CONSIDERATION OF THE SCHEME OF REFORM OF SCHOOL-INSTRUCTION PROPOSED BY BABU SATIS CHANDRA MUKERJEE, M.A.

(By H. N. Chakravarti, B.A.)

It is with much pleasure that I read a paper published in the August issue of this *Magazine*, in which Babu Satis Chandra Mukerjee, M.A.,

has propounded a scheme of reform of the present system of school-instruction. The imperfections of the existing system have ably and elaborately been pointed out by the writer, and they are such as can scarcely fail to be noticed by an intelligent and discerning teacher of some standing. The defects have repeatedly been pointed out in various forms and from various quarters. But it is a pity that the remedy has not yet been suggested in a form that is practicable, consistently with many, and by no means insignificant, considerations. Babu Satis Chandra's scheme of reform appears at first sight to have taken all the adverse circumstances into consideration and to have combated them all with success. But, on reflection, one will, I think, find to his disappointment that it is not so.

If I have followed the writer rightly, the practicability of his scheme rests on one very important consideration—that it may be worked out with a given number of teachers—the same number as is required under the present system.

To quote what the writer says on this point. "Under the system proposed the same number of

Every teacher is not competent to teach all the subjects.

classes will remain, and the school will not last longer than from 10-30 A.M. to 4 P.M. Evidently, therefore, the staff, if sufficient

for our present purposes, will not need to be strengthened, merely because some of the boys may have to move every hour from one room to another in order to go to the particular room of progress fixed for them for the hour." I fail to see how this can be consistent with what the writer says later on evidently with a view to obviating the difficulty, or rather the impossibility, of framing the school-routine to meet every particular case. He says—"the answer is simple. The routine must always be framed not with reference to the exigencies of any particular case or cases, but so, that in a particular hour the same subject, English, or Mathematics or Sanskrit or History, may be taken up in all the different groups aforesaid." This implies what is not now the case. Of the schoolmasters that we have now, and that are quite up to the mark for our present purposes, it can hardly be said that all are fit to teach efficiently all the four subjects in turn. To put the thing a little more clearly let us take an illustration. Five teachers are often quite sufficient for the working of our existing system for the first four classes of a high school. One of these invariably

happens to be a Pandit. Now when, under the proposed system, the hour comes for all the four classes (the classes of progress) to teach Sanskrit, how can one Pandit teach them all in one and the same hour? From this consideration then, it appears to me, that Babu Satis Chandra's argument falls flat, unless, of course, we suppose that all the teachers are competent to teach all the four subjects. Such supposition, however, will be opposed to all experience. The stern fact tells us that the day is yet very far (if it should ever come at all) when such a state of things can be expected, especially in the Muffasil.

Leaving aside this line of argument which the writer has pursued in support of his scheme, if we are desirous of giving effect to his proposal, excellent as

it is, we are unfortunately driven to face a serious difficulty—that which besets us at every turn now-a-days—I mean the financial. For to put the scheme into practice, additional hands will be necessary, and that means so much money. The favoured sons of Fortune in the land are not likely to come forward with help in the direction. The rate of school fees has gone up so high that any farther increase will make secondary education restricted to a class and will put it beyond the reach of the middle-class men.

From what the writer says in his prefatory remarks it is clear that the Calcutta schools are business concerns, and it appears that there is much room for reform on the lines suggested, if only the proprietors will choose to take reforms in hand. I may be here permitted to remark, in passing, what a howling was raised by the Calcutta school managers and proprietors when only lately the University ruled that no more than 50 students should at a time be taught by one and the same teacher. Was not efficiency in teaching the object of the rule? Yet it was doomed to death.

In conclusion, I must say that the writer's scheme is an excellent one, and would, Who will bell the cat? I am confident, bear good fruit, if it could be carried into practice. It is to be earnestly hoped that the scheme will meet with the amount of attention it deserves from all proprietors and managers of schools. It should be given a trial where possible. But the question is—who is to bell the cat? Can we hope for a resurrection of Vidyasagara?

TEXT BOOKS FOR 1897 AND 1898.

The following Selections and Books are appointed for the Examinations in 1897 and 1898:—

ENTRANCE EXAMINATION, 1897.

ENGLISH.

The following portions of English Selections for the Entrance Examination of 1896, published by Messrs. Thacker, Spink and Co:—

(To BE READ.)

Prose.

Town and Country Life.
Influence of Mothers.
March to Mexico (1519).
The Art of Living.
The Art of Living with others.
The Tempest.

Poetry.

The Happy Life.
Abdiel abandons Satan.
The Morning Dream.
The Holly Tree.
Ode on the Spring.
The Inchape Rock.

(To BE COMMITTED TO MEMORY.)

The Happy Life.
Abdiel abandons Satan.
The Morning Dream.
The Holly Tree.

Two papers to be set in English—the first paper to contain questions on the text-book and questions on grammar arising therefrom; the second paper to contain passages in a vernacular as defined in paragraph 6 of the Regulations for the Entrance Examination, for translation into English, together with questions on English composition. In the case of students, whose vernacular is English, a special paper will be set in which simple essays or letters or other original composition will replace the passages for translation into English.

ENTRANCE EXAMINATION, 1898.

GREEK.

Xenophon ... Anabasis, Books III and IV.
One paper to be set on Text and Grammar, and one paper on Translation and Composition.

LATIN.

Cornelius Nepos ... Lives: the following:—
Miltiades, Themistocles, Aristides, Lysander, Alcibiades, Thrasybulus, Epaminondas, Agesilaus, Eumenes, Hamilcar, Hannibal, Atticus.
Phaedrus ... Select Fables, edited by Walpole (MacMillan's Elementary Classics).

One paper to be set on Text and Grammar, and one paper on Translation and Composition, including easy passages from authors not prescribed beforehand to be translated into English.

FRENCH.

Souvestre ... Un Philosophe sous les Toits, by L. M. Moriarty (MacMillan).

One paper to be set on Text and Grammar, and one paper on Translation and Composition.

SANSKRIT.

Calcutta University Selections for 1888-89, edited by Mahamudhyay Mahesachandra Nyayratna, C.I.E., omitting the extracts from the Vishnu Puran.

BENGALI.

Calcutta University Selections for 1891.

PALI.

Poetry.

Khuddakapāṭha.

Prose.

Jātakas, 41-60 (excluding introductory stories and gloss on the stanzas).

A text-book on the History of India will be notified hereafter.

F. A. EXAMINATION, 1897.

GERMAN.

Schiller ... Wilhelm Tell.
Goethe ... Knabenjahre, edited by Wagner in the Pitt Press Series.

* F. A. EXAMINATION, 1898.

ENGLISH.

Cowper	... Selections from Letters (Macmillan & Co.).
Milton	... Comus.
Tennyson	... Morte D'Arthur; Dora Ulysses.
Scott	... Lady of the Lake.
Green	... Readings from English History, Part III.

Some subject for original composition to be set in one of the papers.

GREEK.

Herodotus	... Book IV.
Euripides	... Medea.

LATIN.

Virgil	... Æneid, Book II.
Cicero	... De Senectute and Pro Archia.

With passages from Latin authors not prescribed beforehand to be translated into English.

FRENCH.

La Fontaine	... Fables, Books III and IV.
Villemain	... Les Cent Jours.

GERMAN.

Schiller	... Wilhelm Tell.
Goethe	... Knabenjahre, edited by Wagner in the Pitt Press Series.

PALI.

Poetry	... Suttanipāta, the Uragavagga.
Prose	... Jātakas, 1-40 (excluding introductory stories and gloss on the stanzas).

ARABIC.

Selections by Surgeon-Lieutenant-Colonel G. S. A. Ranking, M.D., shortly to be published).

ELEMENTARY CHEMISTRY.

Chemistry of the Non-metals as in Remsen's Elements of Chemistry. (Latest edition).

HISTORY.

Smith	... Smaller History of Rome.
Fyfe	... Primer of the History of Greece.

MATHEMATICS.

Euclid	... *Hall and Stevens's edition.
Ashutosh Mukhopadhyay	... Geometry of Conics, omitting all the propositions marked with an asterisk; also propositions 28 and 29 of Chapter II.

B. A. EXAMINATION, 1898.

ENGLISH.

PASS COURSE.

Shakespeare	... The Tempest, Hamlet, Henry V.
Burke	... Thoughts on the Cause of the Present Discontents; Speech on the American Taxation; Speech on moving Resolutions for Conciliation with the Colonies; as in Burke's Select Works, Vol. I, Clarendon Press Series.
Palgrave	... Golden Treasury of Songs and Lyrics, Book IV.
Milton	... Samson Agonistes.
Pattison	... Life of Milton (English Men of Letters Series).

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Spenser	... Faery Queen, Book I.
Wordsworth	... Selections by Matthew Arnold (omitting Poems of Ballad Form and Narrative Poems).
Bacon	... Essays (omitting the Essays on Unity in Religion, Boldness, Atheism and Vicissitude).
Earle	... Philology of the English Tongue.
Shaw	... Outlines of English Literature.

* The notes are to be read as elucidating the text of Euclid, and the additional propositions are to be treated as riders.

FRENCH.

(FOR FEMALE CANDIDATES.)

PASS COURSE.

Racine	... Britannicus, edited by E. Pellissier (Macmillan & Co.)
Fénelon	... Aventure de Télémaque, edited by C. J. Delille, Books I-XII (G. Bell & Sons.)
G. Masson	... French Classics, Vol. IV (Clarendon Press). A Selection from the letters of Mme. de Sévigné and her Contemporaries (the first 40 letters of Mme. de Sévigné and the Lettres Choisis des Contemporains.)

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Molière	... L'Avare, edited by L. M. Moriarty (Macmillan & Co.)
Corneille	... Polyenete, edited by F. E. Gase, (G. Bell and Sons.)
Racine	... Esther, edited by Saintsbury (Clarendon Press Series.)
Augustin Thierry	... Récits des temps Mérovingiens, edited by Gustave Masson, I-III (Cambridge University Press.)
Brachet	... Historical Grammar of the French Language, translated by G. W. Kitchen (Clarendon Press Series.)

PALI.

PASS COURSE.

Poetry	... Suttanipata (Pali Text Society's edition), pages 99-209.
Prose	... Mhindapanha (Freuckner's), pages 1-211.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Mahavamsa	... Chapters 1 to 38
Dighanikaya	... Vol. I (Pali Text Society's edition), the Brahmajala and Samannaphalasuttas.

PERMANENT SUBJECT.

Whitney's Science of Language.

MENTAL AND MORAL SCIENCE

The following books are recommended to be used in studying the subject of Mental and Moral Science as defined by the Syllabus:-

PASS COURSE.

Psychology.

James Sully	... Outlines of Psychology (new edition)
Bain	... Logic, Introduction, Books II, III, IV, V (Chapter 5 only), VI.
Mill	... Logic, Introduction; Book I, Chapter VIII; Book II, (omitting Chapter VII); Book III, (omitting Chapters XVII, XVIII, XIX, XXV); Book IV, Chapters VII, VIII; Book V, Chapters IV, V.

ETHICS.

Muirhead	... Elements of Ethics.
James Sully	... Outlines of Psychology (new edition.)
Martineau	... Study of Religion, Book I and Chapter 2 of Book III.

LOGIC.

Bain	... Logic, Introduction, Books II, III, IV, V, (Chapter 5 only,) VI.
Mill	... Logic, Introduction; Book I, Chapter VIII; Book II, (omitting Chapter VII); Book III, (omitting Chapters XVII, XVIII, XIX, XXV); Book IV, Chapters VII, VIII; Book V, Chapters IV, V.

ETHICS.

Muirhead ... Elements of Ethics.

HISTORY OF PHILOSOPHY.

Ueberweg ... History of Philosophy, Vol. II.

Berkeley ... Selections by A. C. Fraser, 4th edition, (Clarendon Press Series), as a special subject.

NATURAL THEOLOGY.

Martineau ... Study of Religion, 2nd edition, omitting Book I and Chapter 2 of Book III.

The examination in Mental and Moral Science shall be on the subject as defined by the Syllabus, and shall not necessarily be confined to the books recommended to be used in studying the subject.

MATHEMATICS.

PASS COURSE.

Loney ... Elements of Statics and Dynamics.

Besant ... Elementary Hydrostatics, 16th edition, Introduction, Chapters I—VIII, omitting articles 96, 105, 107, 114—124, 145—169.

(or the corresponding portions of S. B. Mookerjee's Elementary Hydrostatics.)

Lockyer ... Elementary Lessons in Astronomy, omitting Arts. 38-46, 48-59, 123, 350-356, 372, 373, 388-395, 427-431, 456-486, 496-535, 554, 567-598, 619, 667, and the Appendix.

HONOUR COURSE.

Loney ... Elements of Statics and Dynamics.

Maxwell ... Matter and Motion.

Besant ... Elementary Hydrostatics, 16th edition, Introduction, Chapters I—VIII, omitting articles 96, 105, 107, 114—124, 144—160.

(or the corresponding portions of S. B. Mukerjee's Elementary Hydrostatics.)

Lockyer ... Elementary Lessons in Astronomy, omitting Arts. 38-46, 48-59, 123, 350-356, 372, 373, 388-395, 427-431, 456-486, 496-535, 554, 567-598, 619, 667, and the Appendix.

Salmon ... Conic Sections (6th edition), Chapters I—III, V—VIII, to the end of articles 116, and X—XIII.

Williamson ... Differential Calculus (6th edition), Chapters I, V, IX, XI—XVIII.

Todhunter ... Integral Calculus, Chapters I—VIII.

(or the corresponding portions of Williamson's Integral Calculus).

PHYSIOLOGY, BOTANY, ZOOLOGY, AND THE DOCTRINE OF SCIENTIFIC METHOD.

HONOUR COURSE.

Kirke ... Hand-book of Physiology.

Parker ... Lessons in Elementary Biology.

Haddon ... Introduction to the Study of Embryology.

Prantl and Vines ... Text-book of Botany.

Henfrey ... Elementary Course of Botany.

Vines ... Lectures on the Physiology of Plants.

Claus-Sedgwick ... Elementary Text-book of Zoology, Vol. I, General Part and Special Part, Protozoa to Insecta, Vol. II, Special Part, Mollusca to man.

Jevons ... Principles of Science, 2nd edition (omitting Books I and II).

M. A. EXAMINATION, 1898.

ENGLISH.

Chaucer ... Prioresses Tale, &c., edited by Skent, (Clarendon Press Series).

Shakespeare ... Henry VIII, Coriolanus, Othello, Merry Wives of Windsor.

Marlowe ... Faustus.

Milton ... Paradise Regained.

Pope ... Satires and Epistles.

Browning ... Selections, First Series, New Edition, 1894.

Hooker ... Ecclesiastical Polity, Book I (Clarendon Press Series).

Carlyle ... Sartor Resartus.

Bacon ... Advancement of Learning, Books I and II.

Jane Austen ... Mansfield Park.

Matthew Arnold ... Essays in Criticism, Second Series, omitting Essays VII and IX.

Holmes ... Professor at the Breakfast Table.

Permanent Subjects.

Morris ... Historical Outlines of English Accidence.

Smith ... Student's Manual of the English Language.

Taine ... History of English Literature, translated by Van Laun.

Dowden ... Shakespeare; a Critical Study of his Mind and Art.

Sweet ... Anglo-Saxon Primer.

Sayce ... Introduction to the Science of Language.

DIFFICULTIES AND EXPLANATIONS.

I. A STUDENT has sent us the following passages from Shakespeare for explanation :—

- (1) The fire seven times tried this :
Seven times tried that judgment is,
That did never choose amiss.
Some there be that shadows kiss;
Such have but a shadow's bliss.

Merchant of Venice, Act II, Scene IX, 64.

- (2) I would she were as lying a gossip in that as ever
knapped ginger or made her neighbours believe she
wept for the death of a third husband.

Merchant of Venice, Act III, Scene I, 8.

- (3) Thus ornament is but the guiled shore
To a most dangerous sea ; the beauteous scarf
Veiling an Indian beauty ; in a word,
The seeming truth which cunning times put on
To entrap the wisest.

Merchant of Venice, Act III, Scene II, 97.

- (4) I freely told you, all the wealth I had
Ran in my viens, I was a gentleman ;

Merchant of Venice, Act III, Scene II, 251.

- (5) — eleven widows and nine maids is a simple
coming-in for one man ; and then to 'scape drowning
thrice, and to be in peril of my life with the edge of a
feather-bed ; here are simple scapes.

Merchant of Venice, Act II, Scene II, 147.

- (6) Whiles I threat, he lives :
Words to the heat of deeds too cold breath gives.

Macbeth, Act II, Scene I, 60.

- (7) Things had begun to make strong themselves by ill.

Macbeth, Act III, Scene II, 55.

- (8) At no time broke my faith, would not betray
The devil to his fellow and delight
No less in truth than life.

Macbeth, Act IV, Scene III, 128.

- (9) When all that is within him does condemn
Itself for being there.

Macbeth, Act V, Scene II, 25.

- (10) — My way of life
Is fallen into the sear, the yellow leaf.

Macbeth, Act V, Scene III, 22.

Explanations.—

- (1) Just as the silver has been tried seven times
in the fire, so a judgment which never
errs needs to have been well tried in the
school of experience. This, as applied to

Arragon, is a rebuke. It bids him, as it were, go back and school himself if he would acquire an unfailing judgment; it rebukes him for being so confident in his powers of reasoning; and rates him as a raw and untrained school-boy. Portia carries on the idea when she says--

"O, these deliberate fools! When they do chouse,
They have the wisdom by their wit to lose."

The next lines show us the result of a conceited use of immature powers of thought. The untried judgment cannot distinguish between shadow and substance, and the man, not having learnt to distrust his powers, chooses for his life's object a shadow, an empty object which can yield no satisfaction. He discovers, then too late, that he has "but a shadow's bliss," *i.e.*, that the happiness which he sought to acquire is unreal, a mere semblance of that which he thought it was.

(2) Old women who have nothing better to do than to munch ginger (a favourite condiment) and chatter to their hearts' content, are not likely to be particularly careful as to the truth of the gossip in which they indulge. You would not go to them for certain information. The probability is that their news is half lies and half exaggerations and distortions. Salanio hopes that his "Gossip Report" is a gossip of this idle description, and not "an honest woman of her word." It is only another way of saying that he hopes the rumour is unfounded. The old lady who pretends to weep for her third husband is a humorous instance of a "gossip" who is not "an honest woman of her word." She weeps abundantly, but is already thinking of a possible fourth husband; at least it is not unreasonable to think so seeing that this has been her way out of bereavement twice already. [*Knap*=snap; she breaks and eats the ginger. *In that*=with regard to that report of Antonio's losses.]

(3) Bassanio is reflecting upon the deceitfulness of outward appearances. He has instanced several concrete examples and now sums up the matter in these few lines. "Ornament," *i.e.*, a specious outward appearance, is always to be mistrusted. It nearly always covers something dangerous or something repulsive. It is like (a) a treacherous shore, which to the eye seems safe to the sailor, and yet is really the shore of a most dangerous sea, abounding perhaps with submerged rocks and hidden shoals and deadly currents. [*Guiled*=guiling=beguiling: passive for active participle, not uncommon in Shakespeare]; (b) the gorgeous dress which veils a repulsive face and form. Outward appearances,

when most attractive, are thus to be most mistrusted, because they may be the treacherous garb of safety which conceals danger from the eye of the unwary victim, or the disguise of splendour which hides a repulsive hideousness beneath it. A showy exterior is, in a word, a craftily designed appearance of real worth, by which even the wisest are sometimes deceived.

[*Veiling an Indian beauty.* This line has caused much trouble to the commentators, perhaps needlessly, and many emendations have been proposed. But the words give a very good sense as they stand. The epithet "Indian" is evidently used disparagingly. At any rate, the idea which it would have suggested to an audience of Shakespeare's day (if not even of to-day) would be anything but a thing of beauty. Perhaps, as Mr. Deighton remarks, Shakespeare may have had in his mind the thick-lipped, flat-nosed type which in the West Indies is accounted beautiful, though to us it is hideous." *Cunning times*, *i.e.*, objects in a crafty world.]

(4) *i.e.*, I told you frankly, without any reserve, without any attempt at concealment, that my only wealth was my good birth, that my only riches lay in the fact that the blood of noble ancestors flowed in my veins, in the fact that I was a gentleman born.

(5) Lancelot is pretending to study the palm of his hand with a view to ascertain his fortune. He is quite alarmed by the number of wives who will fall to his lot. "How many do I see?" says he. "Here's a small trifle of wives--just a few of them! Alas! fifteen!! nay twenty!!! Eleven widows and nine maids! here is a small number to fall to the lot of one man." Of course he is humorously ironical. He then continues his pretended investigations. "Twenty wives is bad enough, but to escape drowning thrice and to be nearly slain with the edge of a feather-bed--quite ordinary matters, quite ordinary of course, nothing to boast of." He is immensely pleased with himself. One can almost hear him laughing at his own joke.

[*A simple coming-in* but a petty matter to fall to the lot of one man, *i.e.*, quite the ordinary number of wives for one man to have.

The edge of a feather-bed, Warburton tells us, was "a cant phrase to signify the danger of marrying."

(6) The image is that of cooling a heated object by blowing on it. "The heat of action" is a sufficiently frequent phrase to make the notion implied in "the heat of deeds" intelligible. The meaning is that to talk much about an action you

purpose to perform tends to make you less keen and eager in its performance. Words are an idle waste of energy which should all be expended on the deed. "Whiles I threat, he lives," is Macbeth's illustration of what he puts forward as a general truth. [Gives : see Abbott's *Shakespearean Grammar*, § 333. The verb is probably singular. This is due to (a) the exigency of the rhyme; (b) attraction to the singular *nouns* which intervene between the nominative and the verb. (c) Abbott also remarks that Shakespeare shows "a general predilection for the inflection in—s, which may well have arisen from the northern E. E. third person plural in—s."]

- (7) When a man has commenced his career with a villainy, it becomes necessary for him to continue a course of wickedness if he would maintain his security. After once performing a bad act, the only way to save the object for which the act was done, *i.e.*, to strengthen the act, is by adding crime to crime. This is only one application of the general truth that one sin leads to another; or rather it gives one *reason* for this truth. Macbeth puts this plea forward to explain the necessity of having Banquo murdered. Things were "bad begun" when he murdered Duncan.
- (8) To Malcolm honour is as dear as life. He has never betrayed a trust. So sacred does he regard a trust that even were the devil to confide in him he would respect the confidence; even were the devil concerned he could not bring himself to betray him, though the devil could have no claim upon his good faith. The *a fortiori* inference is very simple.
- (9) Macbeth's nature is so fiendish and depraved that all his faculties and functions feel themselves, as it were, polluted by being attached to him. He abuses all his powers to so terrible an extent that they are said to condemn themselves for being his, for permitting themselves to be put to such bad ends, for making it possible for him to win his purposes through their aid.
- (10) The only difficulty in this passage is caused by the mixture of metaphors. "Way of life" is one, and falling "into the sear, the yellow leaf," is another, and a totally different metaphor. But this does not make the passage unintelligible.

Macbeth laments the decay of his powers. He has lived long enough, and has now come to a withered, blighted, barren end, like the leaf which falls in autumn, dry and yellow, with all its life-sap gone. [Way of life. Johnson conjectured 'May,' *i.e.*, spring, which preserves the unity of the metaphor, in illustration of which commentators cite *Richard II*, iii, iv, 48-49.

He that hath suffered this disordered spring,
Hath now himself met with the fall of leaf.

See the note in the Clarendon Press edition of *Macbeth*.]

II. Another student sends us the following passage from Keat's *Endymion* :—

Hear us, O Satyr King !

Be still the unimaginable lodge,
For solitary thinkings ; such as dodge
Conception to the very bourn of heaven,
Then leave the naked brain : be still the leaven,
That spreading in this dull and cloddish earth
Gives it a touch ethereal—a new birth :
Be still a symbol of immensity !
A firmament reflected in a sea ;
An element filling the space between ;
An unknown—but no more.

Explanation.—

The Satyr King is, of course, the Greek god Pan. He was in the form of a man from the waist upward, and of a goat from the waist downward : "under the human trunk the goat thighs grand;" having also the goat's horns and shaggy hair. He was originally regarded merely as a rural deity of Arcadia, but later times enlarged the legends of Pan considerably, until his name and attributes were taken as mysterious symbols of nature. (*το πᾶν* = the whole.) It is in this enlarged sense that Keats alludes to him here. His worshippers are bidding him continue to exist in all his grandeur and majesty and mystery. He is still to be the mysterious source of those deepest thoughts which cannot be uttered; thoughts which perplex the mind and draw it on only to baffle it with emptiness, thoughts which lead the mind to the verge of infinity as it ever tries to grasp them while they as constantly elude its comprehension, and which leave the mind after this fruitless and painful effort completely exhausted and empty. [*Unimaginable*=inconceivable;—which cannot be pictured to the mind. *Solitary*, because such thoughts defy utterance and cannot therefore be communicated or shared with others, and are therefore indulged in most naturally in solitude. *Naked* is emphatic; it pictures the state of a mind exhausted by fruitless endeavours to grasp the incomprehensible, and to conceive the inconceivable.

We may compare not altogether inaptly Wordsworth's *Ode on Intimations of Immortality*, stanza ix, lines 13 foll.]

Again, Pan is bidden still to be the in-dwelling divinity in nature; the divine presence which spreads through the world and consecrates it to an existence higher than the dull life of a nature which is merely material, which gives nature, as it were, a new birth by raising her life into the sphere of a divine purpose and a divinely ordained destiny. [*Leaven*: the image is taken from a parable of the New Testament. See S. Matthew, xiii, 33.]

Thus his worshippers beseech Pan to be still to man a symbol of infinity, the means by which the infinite may be brought within the scope of the human mind, while he himself preserves that mysterious unknowable being before which his votaries

delight to prostrate themselves in unfathomable awe. [*Immensely*=infinity: in—not and *mensure*=measured.]

A firmament, &c.—This is a "symbol of immensity" given as an illustration of the function which Pan is said to perform. It is a symbol of an infinite stretch, of an immeasurable surface. It is one aspect of immensity.

An element, &c., represents another aspect of immensity. It is a symbol of infinite permeation, of a presence penetrating and filling all things. It supplements the idea of the infinite stretch of surface which the line above conveys. This also is an illustration of the manner in which Pan is to be a "symbol of immensity."

But no more.—What is the construction of these lines? (a) Are they to be taken along with "An unknown," implying that Pan is to be described merely as "The Great Unknown?" (b) or do the words mean simply that the song has ceased. "But we sing no more. We humbly screen, &c."]

LETTER TO THE EDITOR.

All Letters must be accompanied by the writer's name even when not intended for publication. We do not hold ourselves responsible for the opinions of our correspondents.]

INFORMATION WANTED.

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—Will you kindly inform us in the next issue of your Journal from the F. A. examiners in Sanskrit of our Calcutta University or any other gentlemen in authority on the subject how the two Sanskrit papers will be divided? In the year 1895 and preceding years it was customary with the examiners to set questions from the first five cantos of *Raghubansam* in the morning paper and the first five cantos of *Bhaktikanyam* in the evening paper. But we have now the first seven cantos of *Raghubansam*, and therefore we hope that the text-book be divided in first four cantos in the first, and the remaining three cantos in the second, paper. Hoping to be favoured with answers asked for.

NIBERON CH. BHATTACHERJEE.

REVIEWS.

MR. A. WILSON VERITY'S editions of Shakespeare's plays* bid fair to become the standard editions for school and college use. Mr. Verity has done his work in a most scholarly manner. The introductions to the two plays are a most admirable combination of sound scholarship and scholarly judgment, expressed and arranged in so lucid and succinct a style as to leave nothing to be desired. Indeed, it is not so much the matter as the manner of Mr. Verity's notes which seems to us most noticeable. He does not merely instruct but contrives to interest, and these are almost the only editions of Shakespeare's plays of which it can be said that the notes make the text more enjoyable to the young student. We hope that these editions will be largely used by Indian students. They are better adapted to Indian needs than any other edition at present in use. The fact is that the Indian student is after all not so very strange an animal, and he needs for his food neither much more nor much less than others. But in general the editors of texts for Indian students go on the

supposition that their pupils cannot be expected to understand any of the author's language, though they do not need to be assisted in grappling with his thought. We get paraphrases by the dozen, and copious overflowings from encyclopedias and dictionaries which students should be taught to consult themselves, but only a minimum of really intelligent commentary aimed at bringing the mind of the reader into sympathy with that of the author. The style and substance of Mr. Verity's notes are a most happy illustration of a commentary from which these faults are entirely absent. The text is not overloaded with notes, the notes are sufficient and to the point, the criticism is crisp and intelligible; altogether a most charming combination. We cannot recommend these editions too highly to our students. We may add that a most useful appendix of "Hints on Shakespeare's English" is attached to each volume.

Mr. Masterman's edition of *Marmion*,* which also comes to us from the Pitt Press, does not call for much comment. The Introduction is very good, but there are not enough notes, though the notes when they do come are to the point. We do not favour the practice of burying the text under a mass of needless and ill-digested notes; but Mr. Masterman has, perhaps, permitted his dislike of one vice to carry him a bit too far in the direction of another.

We have received from Messrs. George Bell & Sons a selection from their recent literary publications. A small volume on *The Age of Pope*,† by Mr. John Dennis, is one of the best books of its kind we have ever seen. The objects of the work are well stated in the preface. "The first object of a guide is to give accurate information; his second and larger object is to direct the reader's steps through a country exhaustless in variety and interest." For these objects it is admirably designed. The criticisms on the various writers of "The Age of Pope" are most judicious; there is a continuity in the criticism which carries the reader's interest on from page to page, and we feel all through that the little book is the work of one who has a most accurate and sympathetic knowledge of his subject. The "introduction," we may add, is excellent. We recommend Mr. Dennis's book to our students for a clear and stimulating treatment of a chapter in the history of English Literature.

Johnson's *Lives of Swift and Pope*‡ (in one volume) and of *Milton and Dryden*§ (in another volume) are edited by Mr. F. Ryland. The characteristic of Mr. Ryland's work which has impressed us most is its carefulness. The notes contain no verbal explanations, and so forth, but, what is far better, they elucidate all the difficulties, and they are not few, which arise from Johnson's statements of fact and references to authors and their works. In no previous edition has this work been done with half the accuracy and completeness which characterise the two volumes before us.

Mr. K. Deighton's edition of Goldsmith's *She Stoops to Conquer* and *The Good-natured Man*|| does not call for much comment. The notes are good and not too many, and the brief Introduction of three pages is very much to the point.

Of the other volumes sent us by Messrs. Bell & Sons we cannot speak highly.¶ The volume of *Selections from De Quincey* edited by Messrs. Barrow and Hunter is a rather inadequate edition of a not very judicious selection. In the first place, we

* *Marmion*: a *Tale of Flodden Field*, edited with introduction, notes, and glossary, by J. Howard B. Masterman, M.A., scholar of St. John's College. Pitt Press Series. Cambridge: University Press: 1895.

† *The Age of Pope* by John Dennis; London: George Bell and Sons, 1894.

‡ Johnson's *Lives of Swift and Pope*, by F. Ryland M.A., 1895.

§ Johnson's *Lives of Milton and Dryden*, by F. Ryland, M.A., 1895.

|| Goldsmith's *She Stoops to Conquer* and *The Good-natured Man*, by K. Deighton, 1895.

¶ *De Quincey's Revolt of the Tartars and the English Mail Coach*, with introduction and notes, by Cecil M. Barrow, M.A., Principal of the Victoria College, Palghat, and Mark Hunter, M.A., Principal of the Coimbatore College.

|| *Macaulay's Life of Clive*, with introduction and notes by Cecil M. Barrow, M.A., Principal of the Victoria College, Palghat. Irving's *Shank Beg*, edited by R. G. Oxenham, M.A., late Principa of Elphinstone College, Bombay.

* *A Midsummer Night's Dream*, with introduction, notes, glossary, and index, by A. Wilson Verity, M.A., some time scholar of Trinity College, Editor of "The Cambridge Milton for Schools." Pitt Press Shakespeare for Schools. Cambridge: University Press; 1894. *Twelfth Night or What You Will* by the same.

must own to a prejudice against De Quincey on behalf of the Indian student. De Quincey encourages just those very faults of thought and style to which our students are so prone. An elaborate floridity of style and a magnificent burial of common sense in the tomb of grandiloquence, are the results which usually follow in this country from a reading of De Quincey. The wonderful music of his style, the depth and breadth of his word melodies, it is from the nature of the case very few who can understand. Apart from this, the editors have not in this particular case done their work well. They have been naturally perplexed in the attempt to make their author intelligible to ordinary minds, and this perplexity is apparent. The Introduction by Mr. Hunter is rather loosely put together, and the criticism is not sufficiently decided or definite, and is not always sound.

Mr. Barrow's edition of Macaulay's *Life of Clive* is a very disappointing edition. There are many good things scattered here and there in the notes, but surely it is not too much to expect from the editor of an historical essay, that he shall deal historically with his subject. When the historian in question happens to be Macaulay we should have thought that the need for criticism and estimate becomes doubly emphatic. At this there is no attempt on the part of Mr. Barrow. In the brief Introduction of four pages we have Macaulay's History spoken of as "beyond comparison his greatest work," as "unique in its class," and so on. But who reads Macaulay's History in order to instruct himself historically? Are not Macaulay's statements and inferences very often baseless and mistaken? Is he not notoriously fond of subordinating fact to effect? We cannot, therefore, be satisfied with an edition of one of Macaulay's historical essays which does not aim at estimating the truth of Macaulay's representations and statements, and which shows so very inadequate an appreciation of his merits as an historian.

Mr. Oxenham's edition of the *Sketch Book* does not call for much remark. But we are rather puzzled to know for what class of readers it is intended. We are told that it has been expressly prepared for Indian students, that is, we presume, for Indian school-boys, for it is only used in India as a text-book for schools. If this was Mr. Oxenham's object, he can hardly be said to have attained it. His twenty pages of notes may be enough for the general reader who knows the language and merely wishes to have allusions explained, but they make no attempt to provide for the needs of young students to whom the language presents no small difficulty.

Messrs. Cooper and Cooper of Bombay send us an edition of *Cooper's Task, Book IV*,* prepared by Mr. Arthur Barrett. We do not recommend this edition to any of our readers. The introduction is not bad, but the notes abound with inaccuracies and mistakes of every description and are put together in a most slovenly style, and the paraphrase at the end (why are these paraphrases required in Bombay?) is on the same level.

We cannot imagine why the present edition should have been put forward, when Mr. Webb's scholarly edition of the same poem is already in the field.

We have received a copy of *Model Questions with Answers on the Sanskrit Entrance Course for 1896 and 1897*, by Pandit Hari Nath Mukerjee of the Mahakali Institution. The compiler, it appears, has taken great pains in rendering his book really useful for every learner of the Sanskrit text. The explanations are concise and at the same time embody all the salient features, grammatical and idiomatic, that are intended to be learned. The Pandit, has pointed out the common errors apt to be committed, and shown the way to avoid them. A noticeable feature of the book lies in its being compiled in the form of Questions and Answers, so that the text can be safely learned without the help of a teacher. Much credit is due to the author on our behalf, because of his earnest efforts in diffusing a taste for the language and much more on behalf of the students, for whose benefit the treatise has been compiled. We have no hesitation in recommending this book as the *voce medium* for all Sanskrit students intending to appear at the ensuing Entrance Examinations.

* *Cooper's The Task Book, IV*, with introduction, notes, and paraphrase by Arthur Barrett, M.A., Professor of English Literature, Deccan College, Poona: Cooper and Cooper: Educational Publishers, Bombay.

COLLEGE CORRESPONDENCE.

College correspondents are requested to send their news to the Secretary, Magazine, Society for the Higher Training of Young Men, and not later than the 20th of the month.

BAGBAZAR MODEL SCHOOL.

1. This Institution is one of the oldest institutions of Calcutta. It now consists of two departments, the English, teaching up to the Entrance Standard; and the Vernacular, teaching the rudiments of knowledge through the medium of Bengali.

2. There are about two hundred and fifty boys in the Institution; and the work of the institution is managed by the Head Master with the help of a Superintendent and a Secretary.

3. The Superintendent is very busy to look to the health and progress of the young and little boys. The School authority does not allow any unwholesome food to be sold to the little boys in the premises of the School.

4. Weekly exercises on all subjects are set and the papers carefully corrected and returned. Moreover, there are many periodical examinations, and results, together with a report, showing the attendance and conduct of boys, are communicated to the guardians for their information. The last examination was held in the month of July.

5. It is a very satisfactory thing that the Superintendent takes much care to enquire into the cause of absence when any student is found to be so.

6. There are six experienced graduates and four under-graduates, including two pundits, Babu Mohendra Nath Gupta, M.A., late Professor of English, Ripon College, Babu Hem Chandra Sur, M.A., late Head Master, Metropolitan Shambazar Branch, and Babu Behari Lal Sur, M.A., are doing a very useful service to the Institution. They are taking the English of the Entrance class.

7. The Institution is now under the Proprietorship of Babu Nripendra Chandra Bose of Shambazar.

8. On the whole the Institution is trying its best to maintain its prestige, and I am glad it has succeeded in keeping it to some extent.

CITY COLLEGE.

The M. A. class in History has been opened under Professor Kali Sankar Sukul, M.A. The class sits on Tuesdays and Fridays from 7-30 A.M. to 8-30 A.M.

A meeting was held in the College Hall on Friday, the 16th August, at 4-30 P.M., to consider the best steps to be taken to resuscitate the Bethune Society, which is now in a moribund condition. As the life and activity of a Society depend much on the personal influence of the President, it was resolved that a selection be made among the leading Europeans.

Nibaran Chandra Roy, who has passed the B. A. Examination with First Class Honours in Science, has secured the Durga Churn Law Scholarship of Rs. 40 a month tenable for one year.

The students of the Second Year class, section X., have contributed Rs. 4-4 to the funds of the *Dasarama*. We hope this noble example will be largely followed by the students of other classes.

Pandit Kumud Bandhu Banerjee, M.A., has been appointed Professor of Sanskrit, vice Pandit Nriya Gopal Kaviratna, resigned. Pandit Kaviratna is just going to pay his court to the indigenous *Ācāryas*, and we wish him all success in his new line of activity.

It is widely ventilated that our esteemed Professor of English, Babu Ramananda Chatterjee, M.A., is going to Allahabad as Principal of the Kayastha College.

KRISHNAGHUR COLLEGE.

The College has an association attached to it named Students' Association. It has been of a very long standing. At present it is under the presidency of our learned principal. Historical, scientific, moral, physical and such like subjects are taken for discussion. 'Truth is Beauty and Beauty Truth' has been taken the subject for the next sitting.

W. Billing, Esq., M.A., the Principal of the College, now on leave, joins it immediately after the ensuing Pooja (Vacation). It is by him that physical exercises has been made compulsory

one here. There are three departments of it—(1) drill; (2) games; and (3) gymnastic. The students may join any one of them. In the gymnastic class, we are to be present for three days, and in the club for four days in the week. The drill class is merely nominal. No regular drill teacher. The gymnastic master has to act in his stead. The club played two football matches with the Chapra C. M. S. Football Club. The result being in each time a drawn one.

The Anniversary of the College Club has been recently celebrated. Our learned principal delivered a lecture on the occasion on the "Life and Doctrines of Chaitanyo." The meeting represented the whole of Krishnagar, as well as other invited gentlemen from different places, and was presided by Babu Nafar Chandra Pal Chowdhury, Zemindar. The meeting began and ended with two songs composed for the occasion and sung by the students.

METROPOLITAN INSTITUTION.

A MEETING was held in the First Year Class on Saturday, the 31st August 1895. Babu Promotho Nath Sircar read a paper on "The Utility of Clubs." Dr. J. Bowles Daly has been dismissed, and Babu Janaki Nath Bhattacharya, Prem Chand Roy Chand Scholar, has been appointed in his place. He has proved a worthy professor—fit for the post. Notwithstanding the witty remarks of Dr. Daly on the misconduct of the students of the Institution in the *Statesman*, they hold perfect stillness in the hour of Professor Bhattacharya.

We regret to say that the Metropolitan Institution Library does not contain a single copy of the "Life of the late Venerable Pandit Iswar Chandra Vidyasagar," the founder of the Institution and the Library.

PATNA COLLEGE.

Mr. Monmohun Ghosh, B.A., our Professor of English (officialing for Mr. Robson, on furlough), has been doing very good work ever since he came here. He is an Englishman by education and language, and although only just returned from England, and as a matter of course having had no experience in the professional line of Indian Universities, it is really wonderful that he teaches so admirably. He promises in a very short time to prove one of the best and ablest Professors of the University.

Mr. H. R. James, M.A., our Professor of Philosophy (at present on leave), is coming back from England early in November next, and this news is hailed with enthusiastic cheers by all students of the College. He is a scholar of great erudition, and his excellent method of teaching and preparing his students for the University Examinations, coupled with the keen and active interest he takes in physical sports and athletics, has contributed to make him much endeared, admired, and respected, and his retention in Patna College will be a real boon to Bihar.

The College Essay Society has been making rapid improvement under the able presidency of Mr. D. N. Mullick, our Professor of Mathematics. It is cheering to know that instead of holding bi-monthly meetings as till very lately it did, the Society now sits every week. The subject for discussion in its last meeting was "Napoleon Bonaparte," when the motion that he was not an usurper but a true patriot was carried by a large majority. Other subjects lately discussed have been (1) The motion that "Every sane minded person ought to condemn Female Education," which was carried by a majority of votes; and (2) "Indian games should take the place of English games."

The Football Session in Patna College unlike previous years, was not characterized this year by many matches. Of the two recognized clubs, the "Patna College Club," and the "Behari Sporting Club, Patna College," the former played two matches, both with the Dinapore Regimental teams, and the latter played the Seebore team on the 27th August, coming off victorious by two goals to nil.

College closes for Dashera vacation on Monday, the 23rd instant, and re-opens on Tuesday, the 8th October.

PRESIDENCY COLLEGE.

THE CHAIR.—The chair vacated by the lamented death of the late Professor A. M. Nash, M.A., has not been filled up as yet.

We hear that the Director of Public Instruction is trying to secure the services of the best available Wrangler to fill up the vacancy. Professor A. Pedler, F.R.S., and Professor A. F. R. Hearn, Ph.D., have, I hear, been permitted by the Secretary of State to return to duty. Professor F. J. Rowe, M.A., whose time is now partially taken up by the Calcutta Madrasam, will then be able to devote all his time to our college. Babu Nil Kanta Mozumdar, M.A., joins our college as a Lecturer on English after the Puja vacation.

THE P. C. UNION.—The following office bearers were elected for the current session, (i.e., 1895-96) at its inaugural meeting:—

Patron.

Mr. W. Griffiths, M.A. (ex-officio).

Vice-Patrons.

All the Professors and Lecturers (ex-officio).

President.

Professor C. R. Wilson, M.A.

Secretary.

Babu Jatindra Nath Mitter, B.A. (Of the 5th Year class).

Asst. Secretaries.

Mr. Parmeswar Lall	...	4th Year class.
" Manmatha Krishna Dev	...	"
" Amiya Nath Chaudhuri	...	3rd Year class.
" Narendra Kumar Basu	...	"
" Hamendra Prasad Ghosh	...	2nd Year class.
" Woopendro Nath Bose	...	1st Year class.

An ordinary meeting of the Union was held on the 31st August, when Babu Krishna Chandra Bhattacharyya, B.A., read a paper on "Reason and Authority." Professor Wilson was in the chair.

The P. O. A. C. entered for the Elliot Challenge Shield as well as for the Bholanath Paul Challenge Cup. Unfortunately it was defeated in both the competitions. In the first by the Shibpur C. E. College team, and in the second by the Hare Sporting A.C. The new Captain is Babu Sukumar Sen Gupta.

THE SCHOOLS.—The students of the 3rd class, Hare School, presented two farewell addresses to two of their teachers, Babus Benode Behary Banerjee, and Latu Lal Mullick, B.A. The ceremony came off on 6th September last in the hall of the Higher Training Society. There was a fairly large gathering, and the Hon'ble Surendra Nath Banerjee presided.

The death is announced of Babu Sarveswar Bhattacharyya, B.A., Sixth Master of the Hindu School. The deceased gentleman served as a successful teacher in the Hare and Hindu Schools for a long time. His loss is deeply regretted by his students, friends, and relatives.

ST. XAVIER'S COLLEGE.

Rev. Fr. Naur, S.J., late Rector of St. Joseph's College, North Point, Darjeeling, and formerly Rector of this College, has come back as our Prefect. Rev. Fr. Haghenbeck, S.J., is our present Rector. All the professors are united in their common aim at the welfare of the boys placed under their kind care, that is to say, they take great care to see that the various faculties of the boys, viz., moral (especially), intellectual and physical are properly developed.

We are having our classes regularly. Second year class students have gone through all the text-books and even found time to revise Physics and Mathematics. They learn Physics from Rev. Fr. Lafont, S.J., O.R., and Mathematics with Rev. Fr. Hipp.

Members of St. Xavier's College Team distinguished themselves very much lately in the sports held in La Martiniere College. I must here observe that St. Xavier's College Team is not to be confused with St. Xavier's College Department Christian Football Club or the Native team. The former are two separate teams, although there are some common players in both. Tag-of-war was the last of the events of the sports. Seven teams representing different colleges entered for it; among them St. Xavier's. The final heat was between St. Xavier's College and Armenian College which ended in a glorious victory for the

Warner College. The College Department Native Team is progressing well. Although they are defeated, they are not downcast. Four teams, viz., the College Department Christian Football Club, the College Department Native Team, the Entrance Class Team and the combined Team of the Sixth and Seventh standards, entered for the Senior Football Challenge Cup given by our Rector and called after him, the Rector's Cup. This Cup is open to the competitions of only the teams of this College. The first round was played off between the College Department Christian Football Club and the combined Team of the Sixth and Seventh Standards. The former team won by one goal to nil. The College Department Native Team and the Entrance Class Team met in the semi-final match, the latter team winning by three goals to one. The College Department Christian Football Club, and the Entrance Class Team met in the final tie, but it ended in a victory for neither side. Members of the former team provided a grand supper after the match, to which all the Christians were invited, and when some of the professors kindly favoured us with their presence. Fr. Nent gave us some good advice on that occasion. In short, we all passed a very pleasant evening.

Our poush holidays commenced from the 18th September, and the College Department re-opens at the end of October.

T. N. JUBILEE COLLEGE, BHAGALPUR.

THE COLLEGE.—Babu Sarada Mohan Bhattacharyya, M.A., Professor of Science and Mathematics, has gone away on two months' leave. No gentleman has been appointed to officiate for him.

Sir Charles Elliot visited our College on the 14th ultimo. On the day following, Sir Alfred Croft paid a visit to our College, and distributed prizes to the deserving students.

DEBATES.—Babu Brajendra Nath Banerjee read a paper on "Well Begun is Half Done," when Baba Charu Chandra Basu, M.A., was in the chair.

CLUBS AND SOCIETIES.

ASSAMESE STUDENTS' LITERARY CLUB.

The ordinary meetings of the above Club are being held as usual. Besides the ordinary meetings a special meeting of the Society was held on Sunday, the 15th of September, to consider the question of the establishment of a college in Assam. After two or three hours of debate, the following resolution was passed almost unanimously:—

"That in the opinion of this meeting it is now high time for the leaders of the Assamese community to pray to the Government of Assam for the establishment of a college in the province in a place suitable to the majority of students."

It is gratifying to find the zeal of the members continuing unabated in the interest of the Club.

EDEN HINDU HOSTEL.

The general health of the boarders of the hostel during this month has been exceptionally bad. This state of things is no doubt due to a great extent to the want of physical exercise among the resident students. The hostel compound still is, and will for some time to come continue to be, a workshop and timber yard; and the want of a play ground is keenly felt.

Foundations have been laid for the new buildings. It is not yet known when the work will be finished.

GOILA SATROSANMILANI SHABHA.

The first ordinary meeting of the Goila Satrosanmilani Shabha was held at the beginning of June. The Satrosanmilani after her revival from her deplorable state was solemnly inaugurated with splendour and magnificence. Many of the graduates and undergraduates and pupils of Sanskrit learning, besides a number of students and teachers belonging to the Malla School, were present. The hall was tastefully decorated, and a beautiful stage was prepared for the performance of a scene from Shakespeare's *Julius Caesar* and for various recitations of poems and dialogues by the students. The meeting began with a beautiful song sung by a number of young boys. It then followed a number of poems and dialogues specially selected for, and most suitable to, the occasion, and having special reference to the objects of the Shabha,

which were thronged by the students to the entire satisfaction and appreciation of the audience. Next followed two original compositions—one in English prose, and the other in Bengali verse,—both which in point of style and sentiments were simply worthy of their respective authors. Then a lecture was delivered by a very young but successful professor of an old distinguished Sanskrit *shiksha*. To crown all the meeting closed with witnessing the performance of *Forum* on the stage prepared for the occasion, which was noted out with eminent success. Brutus's part was simply admirably played, inasmuch as it was noted by a school-boy with such ability and success as excited a high eulogy from the learned audience.

The members of the *Poor fund* met in the latter part of the summer vacation to consider the question of their work on a better and more solid basis, and for the better collection of rice and donations to help the poor inhabitants of the village.

SIROGAR SPORTING AND DEBATING CLUB.

The following was the order of our meetings of the Debating section:—25th August, Babu Charu Chandra Mukerjee read some scientific notes on Air, Mirage, Lightning and Magnet. 1st September, Babu Brojolah Mukherjee read some pieces of humorous poetry and entertained the members with a sweet English song. 8th September, Babu Bhujendra Nath Banerjee read a paper on "Self-Sacrifice." 15th September, Babu Harila Mukerjee read a paper on "Conduct."

SOCIETY FOR THE IMPROVEMENT OF ASSAMESE LANGUAGE.

The Seventh Anniversary Meeting of the Society was held on the 8th of September 1895, in the premises of the Bangabasi College, Dr. G. C. Barzbaroa, L.M.C.P. (Glasgow), L.F.S.S., was in the chair, and Mr. M. Hazorika read an Assamese poem on the deplorable status of the Assamese language. The subject-matter of the poem was very pathetic and suitable, and the meeting was largely attended. The former officers were elected to hold their offices for the current session. Then the meeting dispersed with a vote of thanks to the chair at 9-30 P.M.

FOOTBALL.

BIJOLANATH PAUL CHALLENGE CUP.

THIRD ROUND.

(1) The Hare Sporting Club played against the Fort William Arsenal School F. C. and came off victorious by 2 goals to nil. The latter lodged a complaint against the decision of the Referee, but the Council of the Cup decided in favour of the Hare S. C.

(2) The Sahrid F. C. defeated the Konuagar Olympic Institute by 1 goal to nil.

SEMI-FINAL.

The semi-final tie was played between the Sahrid F. C. and the Hare S. C. After one day's draw, the Sahrid F. C. was defeated by 1 goal to nil.

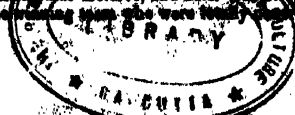
FINAL.

The final tie was played between the Hare S. C. and the National Sporting Association (which was a bye in the 3rd round and the semi-final) on the Sova Bazar ground on the 29th August. The game was a hotly contested one, but resulted in favour of the National team by 2 goals to nil, one goal being scored during each half time. After the play was over, Rev. Hewitt presented the Captain of the victorious team with the trophy amid loud cheers. Cheers were also propped and given in honour of the Hare S. C. and Babu Hajendra Lal Singha, the energetic Secretary of the Cup Committee.

ELLIOTT CHALLENGE SHIELD.

FINAL.

The final tie in the competition for the Elliott Shield was played on Wednesday, the 29th August, on the Naval ground, between Bishop's College (Native team), the winners of last year, and the Madrasa College. The game was the best of the game throughout, and was a great success. One point was obtained in the first, and the other in the second period of the game. Mr. Ashwin Chatterjee, an Engineer, and Mr. ... presented the Shield to the winning team who were ...





16 JUL 1958

